كتاب المواقف

لمحمد بن عبد الجبار بن الحسن النفري

وبليه

كتاب المخاطبات

له أيضاً

طبعت للمرة الأولى بعد مقابلة سبع نسخ بعناية وتصحيح واهتمام

أرثر يوحنا أربري

محاضر بالجامعة المصرية

زميل كلية بمبروك في جامعة كمبردج سابقاً

مكتبة المتنبي

القاهرة

جدول الابواب

كتاب المواقف

كتاب المخاطبات

حل الرمـــــوز

ا = خط ٥٩٧ المكتبة الهندية بلندرا مكتوب سنة ١٠٨٧ هـ .

ب = خط مارش ١٦٦ المكتبة البودليانية بأوكسفورد مكتوب سنة ٦٩٤ هـ .

ت = خط ثورسطون ٤ المكتبة البودليانية بأوكسفورد مكتوب بغير تأريخ .

ج = خط ٨٨٠ مكتبة غوطه مكتوب سنة ٥٨١ هـ .

ق = خط تصوّف ١١ المكتبة التيمورية بمصر مكتوب سنة ١١١٦ هـ .

ل = خط وارنر ٦٣٨ مكتبة ليدن مكتوب بغير تأريخ .

م = خط مارش ٥٥٤ المكتبة البودليانية بأوكسفورد مكتوب بغير تأريخ .

تل = شرح المواقف لعفيف الدين التلمسانى .

+ = زائد .

− = ناقص .

× = قرئ .

كتاب المواقف

١ — موقف العـــز

أوقفني فى العز وقال لى لا يستقل به من دونى شيء، ولا يصلح من دونى لشيء، وأنا[١] العزيز الذى لا يستطاع مجاورته، ولا ترام مداومتـه، أظهرت الظـاهر وأنا أظهر منه فما يدركنى قربه ولا يهتدى الىّ وجوده، وأخفيت الباطن وأنا أخفى منه فما يقوم علىّ دليله ولا يصح[٢] الىّ سبيله .

وقال لى أنا أقرب الى كل شيء من[٣] معرفته بنفسه فما تجاوزه[٤] الىّ معرفتـه، ولا يعرفنى أين تعرفت اليه نفسه .

وقال لى لولاى ما أبصرت العيون مناظرها، ولا رجعت الأسماع بمسامعها .

وقال لى لو أبديت لغـة العز لخطفت الأفهام خطف المناجـل[٥]، ودرست[٦] المعارف درس[٧] الرمال[٨] عصفت عليها الرياح العواصف .

وقال لى لو نطق ناطق العز لصمتت نواطق كل وصف[٩]، ورجعت الى العدم مبالغ كل حرف .

وقال لى أين من أعدّ معارفه للقائى لو أبديت له لسان الجبروت لأنكر ما عرف[١٠]، ولمـا مور السماء[١١] يوم تمور[١٢] مورا .

وقال لى إن لم أشهدك عزى فيما أشهد فقد أقررتك على الذل فيه ،

وقال لى طائفـة أهل السموات وأهـل الأرض فى ذل الحصر، ولى عبيـد[١٣] لا تسعهم طبقات السماء ولا تقلّ أفئدتهم جوانب الأرض . أشهدت مناظر قلوبهم

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(١) أنا ج (٢) تصح ا ب ج (٣) منه م + (٤) بجواره ج[١] تجواره ج[٢] تجاوز م (٥) الزرع ا ب ت + يابس الزرع تل × م + (٦) ولدرست م (٧) دروس ج (٨) رمال ج المال ت (٩) وصف ج ل م تل × حرف ا ب ت (١٠) وتمور ب (١١) الجبال ج تل × (١٢) ج — (١٣) طائفة ج[١] طائفة عندى ج[٢] طائفة عبيد م

أنوار عزتى فما أتت على شىء إلا أحرقته ، فلا لها منظر فى السماء فتثبته ، ولا مرجع الى(١) الأرض فتقرّ فيه .

وقال لى خذ حاجتك التى تجمعك علىّ وإلا رددتك اليها وفرقتك عنى .

وقال لى(٢) مع معرفتى لا تحتاج ، وما(٣) أنت معرفتى فخذ حاجتك .

وقال لى تعرّفى(٤) الذى أبديته لا يحتمل تعرّفى الذى لم أبده .

وقال لى لا أنا التعرّف ولا أنا العلم ، ولا(٥) أنا كالتعرّف ولا(٥) أنا كالعلم .

٢ — موقف القرب

أوقفنى فى القرب وقال لى ما منى شىء أبعد من شىء ولا منى شىء أقرب من شىء إلا على حكم اثباتى له فى القرب والبعد(٦) .

وقال لى البعد تعرفه بالقرب ، والقرب تعرفه بالوجود . وأنا الذى لا يرومه القرب ، ولا ينتهى اليه الوجود .

وقال لى أدنى علوم القرب أن ترى آثار نظرى فى كل شىء فيكون أغلب عليك من معرفتك(٧) به .

وقال لى القرب الذى تعرفه فى القرب الذى أعرفه كمعرفتك فى معرفتى .

وقال لى لا بعدى عرفت ولا قربى عرفت ولا وصفى كما وصفى عرفت .

وقال لى أنا القريب لا كقرب الشىء من الشىء وأنا البعيد لا كبعد الشىء من الشىء .

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(١) ما ف ج + (٢) ا ج ل١ — (٣) أنت ب ل م٢ أنت ت م١ وبيت ج١ انت ج٢ (٤) فى ا ب ت ل + (٥)—(٥) ب — (٦) وقال لى ما منى شىء قريب وما منى شىء بعيد ج م + (٧) ب — بى ا ت

وقال لى قربك لا هو بعدك[1] و بعدك لا هو قربك، وأنا القريب البعيد قربا هو البعد وبعدا هو القرب .

وقال لى القرب الذى تعرفــه مسافة، والبعد الذى تعرفه مسافة، وأنا القريب البعيد بلا مسافة .

وقال لى أنا أقرب الى اللسان من نطقه اذا نطــق، فمن شهدنى لم يذكر ومن ذكرنى لم يشهد .

وقال لى الشاهد الذاكر[2] إن[3] لم يكن حقيقة ما[2] شهده[3] حجبه[4] ما[5] ذكر[6] .

وقال لى ما كل ذاكر شاهد وكل شاهد ذاكر .

وقال لى تعرفت اليك وما عرفتنى ذلك هو البعــد، رآنى قلبك وما رآنى ذلك هو البعـــد .

وقال لى[7] تجدنى[7] ولا تجدنى ذلك[8] هو البعد، تصفنى ولا تدركنى بصفتى ذلك[9] هو البعد، تسمع خطابى لك من قلبك وهو منى[10] ذلك[11] هو البعد، تراك[12] وأنا أقرب اليك من رؤيتك[13] ذلك[14] هو البعد .

٣ — موقف الكبرياء

أوقفنى فى كبريائه وقال لى أنا الظاهر الذى لا يكشفه ظهوره، وأنا الباطن الذى لا ترجع البواطن بدرك[15] من علمه .

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(١) م — (٢)—(٢) م — (٣)—(٣) تكن حقيقته ما شهد ج (٤) حجبة م
(٥) ذكره ل (٦) معنى ان لم تكن حقيقــة ما م + (٧)—(٧) ج ل —
(٨) ا ب ت — (٩) ا ب ت — (١٠) ولا تعلم أن ذلك الخطاب منى م +
(١١) ا ب ت — (١٢) فأنا ج (١٣) منك ولا ترانى م + (١٤) ا ب ت — (١٥) ا ت —

وقال لى بدأت نخلقت الفرق (١) فلا شيء منى ولا أنا منه ، وعدت نخلقت (٢) الجمع فيه اجتمعت المتفرقات وتألفت المتباينات .

وقال (٣) لى ما (٣) كل (٤) عبد يعرف لغتى فتخاطبه ، ولا كل عبد يفهم ترجمتى (٥) فتحادثه .

وقال لى (٦) لو جمعت (٧) قدرة كل شيء لشيء ، وحزت معرفة كل شيء لشيء (٨) ، وأثبت قوة كل شيء لشيء . ما حمل تعرفى بمحوه ، ولاصبر على مداومتى بفقد وجده لنفسه .

وقال لى الأنوار من نور (٩) ظهورى بادية (١٠) والى نور ظهورى آفلة ، والظلم من فوت مرامى بادية والى (١١) فوت مرامى آئبة .

وقال لى الكبرياء هو العز والعز هو القرب والقرب فوت عن علم العالمين .

وقال لى أرواح العارفين لا كالأرواح وأجسامهم لا كالأجسام .

وقال لى (١٢) أوليائى الواقفون (١٣) بين يدى (١٣) ثلاثة فواقف بعبادة اتعرف اليه بالكرم ، وواقف بعلم اتعرف اليه بالعزة ، وواقف بمعرفة اتعرف اليه بالغلبة .

وقال لى نطق الكرم بالوعد الجميـل ، ونطقت العزة بإثبات (١٤) القدرة ، ونطقت الغلبة بلسان القرب .

وقال لى الواقفون بى واقفون فى كل موقف خارجون عن كل موقف .

٤ — موقف أنت معنى الكون

أوقفنى وقال لى أنت ثابت (١٥) ومثبت (١٥) فلا تنظر الى ثبتك فمن نظرك اليك أتيت (١٦) .

وقال لى انظر الى مثبتى ومثبتك تسلم (١٧) لأنك ترانى وتراك واذا كنت فى شيء غلبت .

(١) فا ت ج (٢) الجمع ٢١ ت (٣)—(٣) ا ب ت ل م — (٤) أحد م (٥) فتجاوبه ا ت (٦) ا ت — (٧) قدر ج١ (٨) وأثبت ج٢ اثبت م أتيت ج١ ل أوتيت ا ت ايتُ ب (٩) ظهور ا ظهورك ت (١٠) الى ا ب ت (١١) نور م٢ (١٢) ا ت — (١٣)—(١٣) ا ت — (١٤) القدر ج١ (١٥)—(١٥) ا ت (١٦) اثبت ا ب ت (١٧) لتسلم ا ت

وقال لى[(١)] متى رأيت نفسك ثبتا أو ثابتا ولم ترنى فى الرؤية مثبتا حجبت وجهى وأسفر لك وجهك فانظر اى ماذا بدا لك[(٢)] وماذا توارى عنك .

وقال لى لا تنظر الى الابداء ولا الى البادى فتضحك وتبكى واذا ضحكت وبكيت فأنت منك لامنى .

وقال لى إن لم تجعل كل ما أبديت[(٣)] وأبديه وراء ظهرك لم تفلح[(٤)] فان لم تفلح[(٤)] لم تجتمع علىّ .

وقال لى كن بينى وبين مابدا ويبدو ولا تجعل بينى و بينك[(٥)] بدوا ولا[(٦)] أبداء .

وقال لى الأخبار الذى أنت فيه عموم .

وقال لى أنت معنى الكون كلّه .

وقال لى أريد أن أخبرك عنى بلا أثر سواى .

وقال لى ليس لى من رآنى ورآه بارائته إنما لى من رآنى ورآه بارائتى .

وقال لى ليس[(٧)] من رآنى ورآه حكم رفق به ، أليس فيه شرك لا يحسّ به .

وقال لى لا يحسّ به كشف فيما رآنى ورآه ، حجاب فى الحقيقة .

وقال لى[(٨)] الحقيقة[(٨)] وصف الحقّ ، والحقّ أنا .

وقال لى هذه عبارتى وأنت تكتب ، فكيف وأنت لا تكتب .

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(١)ــ(١) ا ب ت ل ــ (٢) وما ج (٣) وأبدى ا ب ت ل١
(٤) وان ل واذا ا ب ت (٤)ــ(٤) م ــ (٥) بدا ا ب ت (٦) أبدا
ب أبدى ا ت (٧) أليس ج١ (٨)ــ(٨) ا ب ت ــ

٥ — موقف قد جاء وقتى

أوقفني وقال لى إن لم ترنى لم تكن بى .

وقال لى إن رأيت غيرى لم ترنى .

وقال لى (١) إشاراتى (١) فى الشيء تمحو معنى المعنى فيه وتثبته منه لا به .

وقال لى (٢) فيك (٢) ما لا ينصرف ولا يصرف .

وقال لى أصمت لى الصامت منك ينطق الناطق (٣) ضرورة .

وقال لى أثر نظرى فى كل شيء فان خاطبته (٤) على لسانك قلبته .

وقال لى اجعل ذكرى وراء ظهرك وإلا رجعت إلى سواى لاحائل بينك وبينه .

وقال لى قد جاء وقتى (٥) وآن لى (٥) أن أكشف عن وجهى وأظهر سبحاتى ويتصل نورى بالأفنية وما وراءها وتطلع (٦) علىّ العيون والقلوب، وترى عدوّى يحبّنى وترى أوليائى يحكمون، فأرفع لهم العروش ويرسلون النار فلاترجع، وأعمر بيوتى الخراب وتتزيّن بالزينة الحق، وترى قسطى كيف ينفي (٧) ماسواه، وأجمع الناس على اليسر (٨) فلا يفترقون ولا يذلون، فاستخرج كنزى وتحقّق (٩) ما (١٠) أحققتك (١٠) به من خبرى وعدّتى (١١) وقرب طلوعى، فانّى سوف أطلع وتجتمع حولى النجوم، وأجمع بين الشمس والقمر، وأدخل فى (١٢) كل بيت ويسلّمون علىّ وأسلّم (١٣) عليهم، وذلك بأن لى المشيئة وبإذنى (١٤) تقوم الساعة، وأنا العزيز الرحيم .

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(١)–(١) ا ب ت ل — (٢)–(٢) ا ب ت م — (٣) م —
(٤) أى الأثر ا ت + (٥)–(٥) ا ب ت م — (٦) ويطلع على ج (٧) يغنى ا ب ت ل (٨) اليسير ت اليسرى م (٩) بما ج (١٠)–(١٠) أحققته ت (١١) وعدانى م٢ (١٢) على ج (١٣) فى ب ت + (١٤) باذنى م

٦ — موقف البحر

أوقفنى فى البحر فرأيت المراكب تغرق والألواح تسلم، ثم غرقت الألواح، وقال لى لا يسلم من ركب .

وقال لى خاطر من ألقى نفسه ولم يركب .

وقال لى هلك من ركب وما خاطر .

وقال لى فى المخاطرة جزء من النجاة ، وجاء الموج فرفع ما تحته وساح على الساحل .

وقال لى ظاهر البحر ضوء لا يبلغ ، وقعره ظلمة لا تمكن ، وبينهما حيتان لا تستأمن .

وقال لى لا تركب البحر فأحجبك[1] بالآلة[1]، ولا تلق نفسك فيه فأحجبك به .

وقال لى فى[2] البحر حدود فأيّها يقلّك .

وقال لى اذا وهبت نفسك للبحر فغرقت[3] فيه كنت كدابة[4] من دوابه .

وقال لى غششتك إن دللتك على سواى .

وقال لى إن هلكت فى سواى كنت لما هلكت فيه .

وقال لى الدنيا لمن صرفته عنها وصرفتها عنه، والآخرة لمن أقبلت بها اليه وأقبلت به علىّ .

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(١)ـ(١) ا ب ت ـ (٢) للبحر م (٣) وغرقت ا فعرفت ت
(٤) لدابة ا م

٧ — موقف الرحمانيــــة

أوقفنى فى الرحمانية وقال لى هى وصفى وحدى .

وقال[(1)] لى هى[(1)] ما رفع حكم الذنب والعلم[(2)] والوجد .

وقال لى ما بقى للخلاف أثر فرحمة ، وما لم يبق له أثر فرحمانية .

وقال لى قف فى[(3)] خلافيــة التعرف ، فوقفت[(4)] فرأيته جهلا ، ثم عرفت فرأيت الجهل فى معرفته ولم أر المعرفة فى الجهل به .

وقال لى من اســتخلفته لم أسوه على رؤيتى بشرط يجدنى إن وجده ويفقدنى إن فقده .

وقال لى إن استخلفتك شققت لك شقا من الرحمانية ، فكنت ارحم بالمرء من نفسه ، وأشهدتك مبلغ كل قائل فسبقته الى غايته ، فرآك كل أحد عنده ولم تر[(5)] أحدا عنــــدك .

وقال لى إن استخلفتك جعلت غضبك من غضبى فم ترأف بذى البشرية ، ولم تتعطف على الجنسية .

وقال لى اذا رأيتنى فاتبعنى ، ولو[(6)] صرفت وجوه الكل عنـك فإنى أقبل بهــم خاضعين اليك .

وقال لى اذا رأيتنى فاعرض عمن أعرض عنك وأقبل اليك .

وقال لى إن استخلفتك اقمتك بين يدى وجعلت قيوميتى وراء ظهرك وأنا من وراء القيومية ، وسلطانى عن يمينك وأنا من وراء السلطان . وإختيارى عن شمالك[(7)] وأنا

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(١)—(١) ا ب ت م — (٢) به ج + (٣) خلافية لتعرفات ب خلافتى التعرف ج١ خلافتى على التعرف ج٢ (٤) فرأيت ا ب ت ل . (٥) عندك احدا ا ج (٦) وان اب ت ل (٧) يسارك ت ل م

من وراء الاختيار ، ونورى فى عينيك وأنا من وراء النور ، ولسانى على لسانك وأنا من وراء اللسان ، وأشهدتك أنّى نصبت ما نصبت وأنى من وراء ما نصبت ، ولم أنصب تجاهك منصبا هو سواى ، فرأيتنى بلا غيبة ، وجريت فى أحكامى بلا حجبة .

وقال لى اذا أشهدتك حجتى على ما أحببت كما أشهدتك حجتى على ما كرهت فقد أذنتك بخلافتى،[1] واصطفيتك لمقام الأمانة علىّ[2] .

وقال لى اذا رأيتنى فانصرنى ، فلن يستطيع نصرتى[3] من لم يرنى .

وقال لى اذا لم تقو على الحجاب عنّى فقد أذنتك بخلافتى .

وقال لى[4] ألبس خاتمى الذى أتيتك تختم به على كل قلب راغب بالرغبة[5] ، وكل قلب[6] راهب بالرهبة ، فتحوز[7] ولا تحاز[8] ، وتحصر[9] ولا تحصر .

وقال لى من غاب عنّى ورأى علمى فقد استخلفته على علمه ، ومن رآنى وغاب عن علمى فقد استخلفته على رؤيته .

وقال لى من رآنى ورأى علمى فهو خليفتى الذى أتيته من كل شىء سببا .

٨ — موقف الوقفة

أوقفنى فى الوقفة وقال لى إن لم تظفر بى أليس يظفر بك سواى .

وقال لى[10] من وقف بى ألبسته الزينة[10] ، فلم ير لشىء زينة .

وقال لى تطهر للوقفة وإلا نفضتك .

وقال لى إن بقى عليك جاذب من السوى لم تقف .

وقال لى فى الوقفة ترى السوى بمبلغ السوى فاذا رأيته خرجت عنه .

---

(١) واصطنعتك م (٢) به ج٢ + (٣) بنصرتى ج نصرى ا ب ت ل
(٤) البس ج١ م (٥) وعلى كل م (٦) ا ت — (٧) فتجوز ا
(٨) تجاوز ا ب ت ل (٩) وتحصور م (١٠)—(١٠) م —

وقال لى الوقفة ينبوع العلم فمن وقف كان علمه[١] تلقاء نفسه، ومن لم يقف كان علمه[٢] عند غيره .

وقال لى الواقف ينطق و يصمت على حكم واحد .

وقال لى الوقفة نورية تعترف القيم وتطمس الخواطر .

وقال لى الوقفة وراء الليل والنهار ووراء ما فيهما من الأقدار .

وقال لى الوقفة نار السوى فان أحرقته بها و إلا أحرقتك به .

وقال لى دخل الواقف كل بيت فما وسعه، وشرب من كل مشرب فما روى[٣]، فأفضى إلىّ وأنا قراره وعندى موقفه .

وقال لى اذا عرفت الوقفة لم تقبلك المعرفة، ولم يتألف[٤] بك الحدثان .

وقال لى من فوض إلىّ فى علوم الوقفة فإلى ظهره أستند، وعلى عصاه أعتمد .

وقال لى إن دعوتنى فى الوقفة خرجت من الوقفة، وان وقفت فى الوقفة خرجت من الوقفة .

وقال لى ليس فى[٥] الوقفة ثبت ولا محو ولا قول[٥] ولا فعل ولا علم ولا جهل .

وقال لى الوقفة من الصمدية[٦] فمن كان بها[٦] كان ظاهره باطنه و باطنه ظاهره .

وقال لى لا ديمومية إلا لواقف، ولا وقفة إلا لدائم .

وقال لى[٧] للوقفة مطلع على كل علم وليس عليها مطلع لعلم .

وقال لى من لم يقف بى أوقفه كل شىء دونى .

وقال لى الواقف يرى الأواخر فلا تحكم عليه الأوائل .

---

(١) من ل + (٢) من ت ل م + عنده ت (٣) به ج +

(٤) يأتلف ا ب ت تأتلف ل (٥)–(٥) م – (٦)–(٦) م –

(٧) فى الوقفة م

وقال لى الوقفة تمتق من رق الدنيا والآخرة .

وقال لى الصلوة تفتخر بالواقف كما يفتخر بها السائر .

وقال لى[(١)] ماعرفنى شىء[(١)]، فإن[(٢)] كاد أن يعرفنى فالواقف .

وقال لى كاد الواقف يفارق حكم البشرية .

وقال لى سقط قدر كل شىء فى الوقفة فما هو منها ولا هى منه .

وقال لى فى الوقفة عزاء مما وقفت عنه وأنس مما فارقته .

وقال لى الوقفة باب الرؤية[(٣)]، فمن كان بها رآنى[(٤)] ومن رآنى وقف[(٤)]، ومن لم يرنى لم يقف .

وقال لى الواقف يأكل النعيم ولا يأكله، ويشرب الأبتلاء[(٥)] ولا يشربه .

وقال لى مزجت حس[(٦)] الواقف بجبروت عصمتى، فنبأ[(٧)] عن كل شىء، فما[(٨)] يلائمه[(٩)] شىء .

وقال لى لو كان قلب الواقف فى السوى ما وقف، ولو كان السوى فيه ماثبت .

وقال لى الواقف علم كله حكم كله[(١٠)] ولن يجمعهما معا إلا الواقف .

وقال لى الواقف لا يصلح على العلماء ولا تصلح العلماء عليه .

وقال لى الواقف يبعد بقرب العالمين[(١١)]، ويحتجب بعلوم العالمين .

وقال لى إن وقفت بى فالسوى[(١٢)] حرمى[(١٣)] فلا تخرج[(١٤)] اليه فتنحل منى .

---

(١)ـ(١) ل ـ (٢) م ـ (٣) رؤيتى ل (٤)ـ(٤) ب ـ

(٥) من ا ب ت + (٦) حكم ب١ حسن ب٢ ل م (٧) فنبا ل١

(٨) فلا ب ت (٩) تلاومه ج (١٠) كله علم حكم كله ا علم كله واد كله ب

(١١) يقرب و يبعد ل١ يقرب يبعد ا ب ت ل٢ (١٢)ـ(١٢) السوى ا ب ت

(١٣) نجزنى ج١

وقال لى الواقف هو المؤتمن والمؤتمن هو المختزن .

وقال لى قف بى ولا تلقنى بالوقفة ، فلو أبديت لك شانى على وعلمى الذى لاينبغى إلا لى عادت الكونية الى الأولية ، ورجعت الأولية الى الديمومية ، فلا علمها فارقها ولا معلومها غاب عن علمها ، ورأيتنى فرأيت الحق لا فيه وقوف فتعرفه ، ولا سير فتعبره .

وقال لى الواقف يرى العلم كيف يضيّع[1] المعلوم ، فلا ينقسم بموجود ، ولا ينعطف بمشهود .

وقال لى من لم يقف رأى[2] المعلوم ولم ير[3] العلم ، فاحتجب باليقظة كما يحتجب[4] بالغفلة .

وقال لى الواقف لا يروقه الحسن ، ولا يروعه الروع ، أنا حسبه والوقفة حده .

وقال لى إن تواريت عنه فى مشهود شاهد شكى ضرّ فقدى لا ضرّ الشاهد .

وقال لى حار كل شىء فى الواقف ، وحار الواقف فى الصمود .

وقال لى الوقفة روح المعرفة والمعرفة روح العلم والعلم روح الحيوة .

وقال لى كل واقف عارف ، وما كل عارف واقف .

وقال لى الواقفون أهلى ، والعارفون أهل معرفتى[5] .

وقال لى أهلى الأمراء ، وأهل المعارف الوزراء .

وقال لى للوقفة[6] علم ما هو الوقفة ، وللمعرفة[7] علم ماهو المعرفة .

وقال لى يموت جسم الواقف ولا يموت قلبه .

وقال لى دخل المدّعى كل شىء فخرج عنه بالدعوى وأخبر عنه بالدخول إلا الوقفة ، فما دخلها ولا يدخلها ولا أخبر عنها[8] ولا يخبر عنها[8] .

---

(١) يصنع ج (٢) العلوم ا ب ت ل (٣) العلوم م المعلوم ا ب ت ل
(٤) احتجب م . (٥) معرفتهم ت م (٦) فى الوقفة م (٧) وفى المعرفة م
(٨)-(٨) ا — عنها ج —

وقال لى إن كنت فى الوقفة على عمد فاحذر مكرى من ذلك العمد .

وقال لى الوقفة تنفى ما سواها كما ينفى العلم الجهل .

وقال لى اطلب كل شيء عند الواقف تجده[١] واطلب الواقف عند كل شيء لا[٢] تجده .

وقال لى ترتّب الصبر على كل شيء إلا على الوقفة، فإنها ترتّبت عليه .

وقال لى اذا نزل البلاء تخطّى الواقف، ونزل على معرفة العارف وعلم العالم .

وقال لى يخرج الواقف بالائتلاف كما يخرج بالاختلاف .

وقال لى الوقفة يدى الطامسة ما أتت على شيء إلا طمسته، ولا أرادها شيء إلا أحرقته .

وقال لى من علم علم شيء كان علمه إيذانا بالتعرض له .

وقال لى الوقفة[٣] جوارى وأنا غير[٤] الجوار .

وقال لى لا يقدّر العارف قدر الواقف .

وقال لى الوقفة عمود المعرفة والمعرفة عمود العلم .

وقال لى الوقفة لا تتعلق بسبب ولا يتعلق بها سبب .

وقال لى لو صلح لى شيء صاحبت الوقفة، ولو أخبر عنى شيء أخبرت الوقفة .

وقال لى معرفة لا وقفة فيها مرجوعها الى[٥] جهل .

وقال لى الوقفة ريحى التى من حملته بلغ إلىّ، ومن لم تحمله بلغ اليه .

وقال لى انما أقول قف يا واقف اعرف يا عارف .

---

(١) اطلب ب ت (٢) فلا ب ت ل (٣) بجوازى ج (٤) الجوانى ج
(٥) الجهل م

وقال لى العلم لا يهـدى الى المعرفة والمعرفة لا تهـدى الى الوقفة والوقفـة لا تهدى إلىّ[١] .

وقال لى العالم فى ازق والعارف مكاتب والواقف حرّ .

وقال لى الواقف فرد والعارف مزدوج .

وقال لى العارف يعرف ويُعْرَف والواقف يعرف ولا يُعْرَف .

وقال لى الواقف يرث العلم والعمل والمعرفة ولا يرثه إلا الله .

وقال لى احترق العلم فى المعرفة واحترقت المعرفة فى الوقفة .

وقال لى كل أحد له عدّة إلا الواقف وكل ذى عدّة مهزوم .

وقال لى الوقفة تعيّن[٢] سرمدى لا ظنّ[٣] فيه .

وقال لى[٤] العارف[٤] يشك فى الواقف والواقف لا يشك فى العارف .

وقال لى ليس فى الوقفة واقف وإلا فلا وقفـة[٥] ، وليس فى المعرفة عارف وإلا فلا معرفة[٥] .

وقال لى ما بلغت معرفة من لم يقف ، ولا نفع علم من لم يعرف .

وقال لى العالم يرى علمه ولا[٦] يرى المعرفة[٦] ، والعارف يرى المعرفة ولا يرانى ، والواقف يرانى ولا يرى سواى .

وقال لى الوقفة علمى الذى يجير ولا يجار عليه .

وقال لى[٧] الوقفة ميثاق على كل عارف عرفه أو جهله ، فان عرفه خرج من المعرفة الى الوقفة ، وان لم يعرفه امتزجت معرفته بحدّه .

وقال لى الوقفة نورى الذى لا يجاوره الظلم .

---

(١) له م +   (٢) يقين ل م   (٣) ا ت —   (٤)-(٤) ل —
(٥)-(٥) م —   (٦)-(٦) م —   (٧) ب ل١ —

وقال لى الوقفة صمود والصمود ديمومة والديمومة لا يقوم لها الحدثان .

وقال لى لا[١] يرى حقيقة إلا[٢] الواقف .

وقال لى الوقفة وراء البعد والقرب ، والمعرفة فى القرب ، والقرب من وراء ، والعلم فى البعد وهو حده .

وقال لى العارف يرى مبلغ علمه والواقف من وراء كل مبلغ .

وقال لى الواقف ينفى المعارف كما ينفى الخواطر .

وقال لى لو انفصل عن الحد شىء انفصل الواقف .

وقال لى العلم لا يحمل المعرفة أو تبدو عليه ، والمعرفة[٣] لا تحمل[٣] الوقفة أو تبدو عليها .

وقال لى العالم يخبر عن العلم ، والعارف يخبر عن المعرفة ، والواقف يخبر عنى .

وقال لى العالم يخبر عن الأمر والنهى[٤] وفيهما[٥] علمه ، والعارف يخبر عن حقى وفيه معرفته ، والواقف يخبر عنى وفى وقفته .

وقال لى أنا أقرب الى كل شىء من نفسه والواقف أقرب[٦] إلى[٦] من كل شىء .

وقال لى إن خرج العالم[٧] من رؤية بعدى احترق ، وإن خرج العارف[٧] من رؤية قربى احترق ، وإن خرج الواقف[٧] من رؤيتى احترق .

وقال لى الواقف يرى ما يرى العارف[٨] وما هو به ، والعارف يرى ما يرى[٨] العالم وما هو به .

وقال لى العلم حجابى والمعرفة خطابى والوقفة حضرتى .

وقال لى الواقف لا يقبله الغيار ولا تزحزحه المآرب .

وقال لى حكومة الواقف صمته وحكومة العارف نطقه وحكومة العالم علمه .

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(١) ترى م (٢) لواقف م (٣)ــ(٣) ت ــ (٤) ج ا ــ

(٥) وفيه ج (٦)ــ(٦) ل ــ (٧) عن ت ل (٨)ــ(٨) ج ــ

وقال لى الوقفة وراء ما يقال، والمعرفة منتهى ما يقال .

وقال لى فى[1] الوقفة تعترف[2] كل فرق .

وقال لى قلب الواقف على يدى وقلب العارف على يد المعرفة .

وقال لى العارف ذو قلب والواقف ذو رب .

وقال لى عبر الواقف صفة الكون فما يحكم عليه .

وقال لى لا يقر الواقف على شىء ولا يقر العارف على فقد شىء .

وقال لى لا يقر الواقف على كون ولا يقر عنده كون[3] .

وقال لى كل شىء[4] لى والذى لى مما[5] لى الوقفة .

وقال لى الوقفة نار الكون والمعرفة نور الكون .

وقال لى الوقفة ترانى وحدى والمعرفة ترانى وتراها[6] .

وقال لى الوقفة وقفة الوقفة ،معرفة المعرفة[7] علم المعرفة[7] معرفة العلم لا[8] معرفة ولا وقفة .

وقال لى أخبارى للعارفين ووجهى للواقفين .

٩ — موقف الأدب

أوقفنى فى الأدب وقال لى طلبك منى وأنت لا ترانى عبادة، وطلبك منى وأنت ترانى استهزاء .

---

(١) ا ب ت ل، — (٢) تعرف ا ب ل (٣) به م + (٤) ج١ — له ج٢ (٥) من ما ب ت ل (٦) معى ج م + (٧)—(٧) ت — (٨) علم ج +

وقال لى اذا بلوتك فانظر بما[١] علاقتك فان كان بالسوى فاشك إلىّ وإن[٢] كان بى[٢] أنا فقد قرّت بك الدار .

وقال لى اذا رأيتنى فى بلائى فاعرف حدك الذى أنت به ولا تغب[٣] فيه[٤] عن رؤيتى فان كان نعيما فانعم وان[٥] رأيته بؤسا فلا تنعم .

وقال لى رأس المعرفة حفظ حالك[٦] التى لا تقسمك .

وقال لى إن راعيت شيئا[٧] من أجله أو من أجلك فما هو المعرفة ولا أنت من المعرفة .

وقال لى كل ما جمعك على المعرفة فهو من المعرفة .

وقال لى إن انتسبت فأنت لما انتسبت اليه لا لى، وإن كنت لسبب فأنت للسبب لا لى .

وقال لى خل المعرفة وراء ظهرك تخرج من[٨] النسب، ودم لى فى الوقفة تخرج من[٨] السبب .

وقال لى إن طلبت من سواى فادفن معرفتك فى قبر أنكر المنكرين .

وقال لى إن جمعت بين السوى والمعرفة محوت المعرفة وأثبتّ السوى وطالبتك بمفارقته ولن تفارق ما أثبتّه أبدا .

وقال لى المعرفة لسان الفردانية اذا نطق محا ما سواه واذا صمت محا ما تعرّف .

وقال لى أنت ابن الحال[٩] التى تأكل فيها طعامك وتشرب فيها شرابك .

وقال لى آليت لا أقبلك وأنت ذو[١٠] سبب[١١] أو نسب[١١] .

---

(١) ذا ا ب ت ل + (٢)ـ(٢) كنت ج (٣) تقف أ ب تغيب ت (٤) ت ـ (٥) كان ج[١] (٦) الذى ب ل (٧) سببا ج (٨)ـ(٨) ا ب ت ل ـ (٩) الذى ت (١٠) م ـ (١١)ـ(١١) ا ب ت ل ـ

١٠ — موقف العزاء

أوقفنى فى العزاء وقال لى[١] وقت نعمة الدوام فى الجزاء بأيام الفناء فى العمل .

وقال لى لو كشفت لك عن وصف النعيم أذهبتك بالكشف عن الوصف وبالوصف عن النعيم ، وانما ألبستك لطفى فتحمل به لطفى[٢] ، وأتوجك بعطفى فتجرى به فى عطفى .

وقال لى اذكرنى مرة أمح بها ذكرك للسوى[٣] كل مرة .

وقال لى يا من صبر علىّ ابسط الكون لعطائى لا يسع ، ابسط أمانيك لعطائى لا تبلغ .

وقال لى اذا غبت فاجمع عليك المصائب ، وسيأتى كل كون لتعزيتك فى غيبتى فان سمعت أجبت وان أجبت لم ترنى .

وقال لى لا فى غيبتى عزاء ، ولا فى رؤيتى قضاء .

وقال لى أنا[٤] اللطيف فى جبارية العز ، وأنا العطوف فى كبرياء القهر .

وقال لى إن قلت لك أنا فانتظر أخبارى فلست من أهلى .

وقال لى أنا الحليم وان عظمت الذنوب ، وأنا الرقيب وان خفيت الهموم .

وقال لى من رآنى صمد[٥] لى ومن صمد[٥] لى لم يصلح على المواقيت .

وقال لى قد تعلم علم المعرفة وحقيقتك العلم فلست من المعرفة ،[٦] وقد تعلم[٧] علم الوقفة وحقيقتك المعرفة فلست من الوقفة .

وقال لى حقيقتك ما لا تفارقه[٨] لا كل علم أنت مفارقه .

---

(١) وقت ج وقّت ت ل (٢) فى ج + (٣) السوى ا ب ت (٤) انا قلت لك م + (٥) ا س ت ل¹ — بى ل² (٦) وقال لى قد ا ب ت ل (٧) تعرف ج م (٨) د ج ل × تل ×

١١ — موقف معرفة المعارف

أوقفنى فى معرفة المعارف وقال لى هى الجهل الحقيقى من كل شىء بى .

وقال صفة ذلك فى رؤية قلبك وعقلك هو أن تشهد بسرّك كل ملك وملكوت وكل سماء وأرض وبرّ وبحر وليل ونهار ونبى وملك وعلم ومعرفة وكلمات وأسماء وكل ما فى ذلك وكل ما بين ذلك يقول لَيْسَ كَمِثْلِهِ شَىْءٌ[(١)] ، وترى قوله لَيْسَ كَمِثْلِهِ شَىْءٌ[(١)] هو أقصى علمه ومنتهى معرفته .

وقال[(٢)] لى اذا عرفت معرفة المعارف جعلت العلم دابة من دوابك وجعلت الكون كله طريقا من طرقاتك[(٢)] .

وقال لى اذا جعلت الكون طريقا من طرقاتك لم أزوّدك منه ، هل رأيت زادا من طريق .

وقال لى الزاد من المقتر فاذا عرفت معرفة المعارف فمقترك عندى وزادك من مقترك لو استضفت اليك الكون لوسعهم .

وقال لى لا يعبر عنى إلا لسانان لسان معرفة آيته إثبات ما جاء به بلا حجة ، ولسان علم آيته إثبات ما جاء به بحجة .

وقال لى لمعرفة المعارف عينان تجريان عين العلم وعين الحكم ، فعين العلم تنبع من الجهل الحقيقى وعين الحكم تنبع من عين ذلك العلم . فمن اغترف العلم من عين العلم اغترف العلم والحكم[(٣)] ، ومن اغترف العلم من جريان العلم لا من عين العلم نقلته ألسنة العلوم وميلته تراجم العبارات فلم يظفر بعلم مستقر ومن لم يظفر بعلم مستقر[(٤)] لم يظفر بحكم .

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(١)–(١) م —   (٢)–(٢) م —   (٣) معا ل٢ م +   (٤) ألم ت

وقال لى قف فى معرفة المعارف[(١)] وأقم فى معرفة المعارف[(١)] تشهد ما أعلمته فاذا شهدته أبصرته واذا أبصرته فرّقت بين الحجة الواجبة وبين المعترضات الخاطرة[(٢)] فاذا فرّقت ثبتّ وما لم تفرّق لم تثبت .

وقال لى من لم يغترف العلم من عين العلم لم يعلم الحقيقة ولم يكن لما[(٣)] علمه حكم[(٣)] ، فات علومه فى قوله لا فى قلبه ، كذلك تحل فيمن علم .

وقال لى اذا ثبتّ فانطق فهو فرضك .

وقال لى كل معنوية ممناة[(٤)] إنما معنيت لتصرف ، وكل ماهية مهاة إنما أمهيت لتخترع .

وقال لى كل محلول فيه وعاء وإنما حل فيه[(٥)] لخلو جوفه[(٥)] ، وكل خال موعى وإنما خلا لعجزه وإنما أوعى لفقره .

وقال لى كل مشار إليه[(٦)] ذو جهة وكل ذى[(٧)] جهة مكتنف[(٨)] وكل مكتنف[(٨)] مفطون[(٩)] وكل مفطون متخيل[(١٠)] وكل متخيل متجزئ[(١١)] وكل هواء ماس وكل ماس محسوس[(١٢)] وكل فضاء مصادف[(١٣)] .

وقال لى اعرف سطوتى تحذر منى ومن سطوتى ، أنا الذى لا يجير منه ما تعترف وأنا[(١٤)] الذى لا يحكم عليه ما بدا من علمه ، كيف يجير منى تعرفى وأنا المتعرف به إن

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(١)ـ(١) م ـــ (٢) واذا ا ب ت ل (٣)ـ(٣) علم ستكروه ج علمه حكم محكم م (٤) فانما ا ب ت (٥)ـ(٥) تخلو سرفه م لتداخله ج[١] (٦) محوّة ج[١] (٧) مجوة ج[١] (٨)ـ(٨) ا ب ت ج ل ـــ (٩) مفطون م (١٠) منظور ا ب ت ل مفطور ج[٢] م (١١) وكل معلوم مفهوم (مفطون) مفهوم متخيل ج[٢] + وكل معلوم مفهوم وكل مفهوم مخيل ا ب ت ل + (١٢) ومفطون به ا ب ت ل + ومفطور به م + (١٣) فضاء ب ت ج (١٤) به ل[٢] م + أنا ا ب ت

أشاء تنكرت به كما تعرفت به، وكيف يحكم عليّ علمي وأنا الحاكم به إن أشاء أجهلت به كما أعلمت به .

وقال لى اسمع الى معرفة المعارف كيف تقول لك سبحان من لا تعرفه المعارف وتبارك من لا تعلمه العلوم، إنما المعارف نور من أنواره و إنما العلوم كلمات من كلماته .

وقال لى اسمع [١]الى لسان[١] من ألسنة سطوتى، إذا تعرفت الى عبد فدفعنى عدت كأنى ذو حاجة إليه يفعل ذلك منى كرم سبق فيما أنعمت ويفعل ذلك بخل نفسه [٢]بنفسه التى أملكها عليه ولا يملكها عليّ، فان دفعنى عدت إليه[٣] ولا أزال أعود ولا يزال يدفعنى عنه فيدفعنى وهو يرانى أكرم الأكرمين وأعود إليه وأنا أراه أبخل الأبخلين أصنع له عذرا إذا حضر وأبتدئه بالعفو قبل العذر حتى أقول له فى سره أنا ابتليتك، كل ذلك[٤] ليذهب عن رؤية ما يوحشه منى فان لقام فيما تعرفت به إليه كنت صاحبه وكان صاحبى و إن دفعنى لم أفارقه لدفعه الممتزج بجهله لكن أقول له أتدفعنى وأنا ربك أما تريدنى ولا تريد معرفتى فان قال لا أدفعك قبلت منه، ولا يزال كلما يدفعنى أقرره على دفعه فكلما قال لا أدفعك قبلت منه حتى إذا دفعنى فقررته على دفعه فقال نعم[٥] أنا أدفعك[٦] وكذب وأصر[٦] نزعت[٧] معارفى من صدره، [٨]فعرجت إلىّ[٨] وارتجعت ما كان من معرفتى فى قلبه حتى إذا جاء يومه جعلت المعارف التى كانت بينى و بينه نارا أوقدها عليه بيدى فذلك الذى لا تستطيع تاره النار لأنى أنتقم منه بنفسى لنفسى وذلك الذى لا تستطيع خزنتها أن تسمع بصفة من صفات عذابه ولا بنعت من نعوت نكالى به أجعل جسمه كسعة الأرض القفرة وأجعل له ألف جلد بين كل جلدين مثل سعة الأرض ثم[٩] أمر كل عذاب كان فى الدنيا

(١)-(١) لسانا ج م (٢) م — (٣) فلا ج ل (٤) لتذهل ا ب ت
(٥) وأنا ج الم م (٦)-(٦) ج — (٧) بمعارفى ج معانى م (٨)-(٨) ج —
(٩) م —

فيأتيه كله لعينه فيجتمع فى كل جارحة منه كل عذاب كان فى الدنيا بأسره لعين ذلك العذاب وعلى اختلافه فى حال واحدة لسعة ما بين أقطاره[١] وعظم ما وسعت من خلقه لنكاله ثم آمر كل عذاب كان يتوهمه أهل الدنيا أن يقع فيأتيه كله لعينه التى كانت تتوهم فيحل به العذاب المعلوم فى الجلدة الأولة[٢] ويحل به العذاب الموهوم فى الجلدة الثانية ثم آمر بعد ذلك طبقات النار السبعة فيحل عذاب كل طبقة فى جلدة[٣] من جلده[٣] فاذا لم يبق عذاب دنيا ولا آخرة إلا[٤] حل بين كل جلدين من جلوده أبديت[٥] له عذابه الذى أتولاه بنفسى فيمن تعرفت اليه بنفسى[٦]، فدفعنى حتى إذا رآه فرق[٧] لرؤيته العذاب المعلوم وفرق منه العذاب الموهوم وفرق[٨] له عذاب الطبقات السبعة[٩] فلا يزال عذاب الدنيا والآخرة يفرق أن أعذبه بالعذاب الذى أبديته[١٠] فأعهد الى العذاب أنى لا أعذبه فيسكن الى عهدى ويمضى فى تعذيبه على أمرى ويسألنى هو أن أضعف عليه[١١] عذاب الدنيا والآخرة وأصرف عنه ما أبديته[١٢] فأقول له أنا الذى قلت لك أتدفعنى فقلت نعم أدفعك فذاك آخر عهده بى، ثم آخذه بالعذاب مدى علمى فى مدى علمى فلا يثبت علم العالمين ولا معرفة العارفين لسماع صفته بالكلام، ولا أكون كذلك لمن تمسك بى فى تعرفى وأقام عندى الى أن أجيئ بيومه اليه فذلك الذى أوتيه نعيم الدنيا كلها معلوما وموهوما ونعيم الآخرة كلها[١٣] بجميع ما يتنعم به أهل الجنان ونعيمى الذى أتولاه بنفسى من تنعيم من أشاء ممن عرفنى فتمسك[١٤] بى .

وقال لى سلنى وقل يا رب كيف أتمسك بك حتى إذا جاء يومى لم تعذبنى بعذابك ولم تصرف عنى إقبالك بوجهك فأقول لك تمسك بالسنة فى علمك وعملك وتمسك

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(١) أقطاب ا أقصار ت . (٢) الأولى ا ب ت ل (٣)–(٣) ب –
(٤) وقد ت + (٥) أبدأت ج ل (٦) م – نفسى ج¹ أيضا ا ب ل
(٧) لرؤية ا ب م (٨) منه ا ب ت ل م (٩) ولا ا ب ت (١٠) لمن تعرفت اليه فدفعنى ب ت ل م + (١١) به ما عليه من ج (١٢) وأقول ا ب ت ل
(١٣) كله ج ل م (١٤) وتمسك ا ب ت

بتعرّفى اليك فى وجد قلبك واعلم أنى إذا تعرّفت إليك لم أقبل منك من السنة إلا ما جاء به تعرّفى لأنك من أهل مخاطبتى تسمع منى وتعلم(١) أنك تسمع منى(١)(٢) وترى الأشياء كلها منى(٢) .

وقال(٣) لى عهد(٤) عهدته إليك أن(٣) تعرّفى لا يطالب بفراق سنتى لكن يطالب بسنة دون سنة وبعزيمة دون عزيمة فان كنت ممن قد رآنى فاتبعنى واعمل(٥) ما أشاء بالآلة التى أشاء لا بالآلة التى تشاء أليس كذلك تقول لعبدك فالآلة هى سنتى فاعمل منها(٦) بما أشاء منك لا بما تشاء لى وتشاء منى فان عجزت فى آلة دون آلة فعذرى لايكتبك(٧) غادرا وإن ضعفت فى عزيمة(٨) دون عزيمة فرخصتى(٩) لا(٨)(١٠) تكتبك عاثرا إنما أنظر الى أقصى علمك(١١) إن كان عندى فأنا عندك .

١٢ — موقف الأعمال

أوقفنى فى الأعمال وقال لى انما أظهرتك لتثبت بصفتى لصفتك فأنت لا تثبت لصفتى انما تثبت بصفتى وأنت تثبت لصفاتك ولا تثبت بصفاتك(١٢) .

وقال لى انما صفتك الحدّ وصفة الحدّ الجهة وصفة الجهة المكان وصفة المكان التجزئ وصفة التجزئ التغاير وصفة التغاير الفناء .

وقال لى إن أردت أن تثبت فقف بين يدى فى مقامك ولا تسألنى عن المخرج .

وقال لى أتدرى أين محجة الصادقين هى من وراء الدنيا ومن وراء ما فى الدنيا ومن(١٣) وراء ما فى الآخرة(١٣) .

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(١)—(١) م — (٢)—(٢) ج م — (٣)—(٣) م — (٤) أعهده ج
(٥) لى ج + (٦) لى م + (٧) عاذرا ا × جا عاديا ا ب عاثرا ت × (٨)—(٨) م — (٩) فرخصى ا فرخصة ب (١٠) يكتبك ا ب ت
(١١) عملك ت م (١٢) لصفاتك ب لصفاتى ت (١٣)—(١٣) ج —

وقالى لى اذا سلكت الىّ من وراء الدنيا أتتك رسلى متلقين تعرف فى عيونهم الشوق وترى فى وجوههم الإقبال[١] والبشرى ، أرأيت غائبا غاب عن أهله فأذنهم بقدومه أليس اذا قطع مسافة القاصدين وسلك فى محجة الداخلين تلقوه أمام منزله ضاحكين وأسرعوا اليه فرحين مستبشرين ؛

وقال لى من لم يسلك محجة الصادقين فهو كيف[٢] ما كان فى الدنيا مقيم ومما فيها آخذ أتته رسلى مخرجين ، وتلقته مرحلين مزعجين ، فسابق سبق له العفو فرأى فى عيونهم آثار هيبة الاخراج ، ونظر فى وجوههم آثار هيبة الازعاج ، وآخر سبق له الحجاب فما هو من الخير ولا الخير خاتمة ما عنده .

وقال لى احذر و بعدد ما خلقت[٣] فاحذر ، إن أنت سكنت على رؤيتى طرفة عين فقد جوزتك كلما أظهرته وآتيتك سلطانا عليه .

وقال لى كما تدخل الىّ فى الصلوة تدخل الىّ[٤] فى قبرك .

وقال لى آليت لا بدّ أن تمشى مع كل واحد أعماله ، فان فارقها فى حيوته دخل الىّ وحده فلم يضق[٥] به قبره ، وان لم يفارقها فى حيوته دخلت معه الى قبره فضاق به لأن أعماله لا تدخل معه علوما انما تمثل له شخصا[٦] فتدخل معه .

وقال لى انظر الى صفة ما كان[٧] من أعمالك كيف تمشى معك وكيف تنظر اليها تمشى منك بحيث تكون بينك و بين ما سواها من الأعمال والاتباع[٨] فتدافع عنك والملائكة يلونها وما سواها من الأعمال و وراء ذلك كله فأبدى ما كان لى من عملك فى خلال تلك الفرج تدافع عنك كما كنت تدافع عنها وتنظر أنت اليها كما تنظر الى المتكفل بنصرك[٩] والى الباذل نفسه[١٠] من دونك وتنظر اليك كما كنت تنظر اليها وتقول

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(١) ج ـــ (٢) ج ـــ (٣) خلقت ج١ حلقت ا ب ت (٤) ج ـــ
(٥) يضيق ت ج (٦) فيدخل ا ت ل يدخل ب (٧) لى ج + (٨) وارفع ج . (٩) بنصرتك ا ب ت ل (١٠) ا ب ت ل ـــ

إلىّ فأنا المتكفل بنصرك[1] إلىّ[2] انا الباذل نفسه[3] دونك ، حتى اذا جئتما الى البيت المنتظر فيه[4] ما ينتظر ، وماذا ينتظر ، ودعتك وداع العائد اليك ، وودعتك الملائكة وداع المثبت لك[5] ودخلت الىّ وحدك لا عملك معك وان كان حسنا لأنك لا تراه أهلا لنظرى ولا الملائكة معك وان كانوا أولياءك ، لأنك لا تتخذ وليا غيرى فتنصرف[6] الملائكة الى مقاماتهم[7] بين يدىّ و ينصرف ما كان لى من عملك إلىّ .

وقال لى تعلّم ولا تسمع من العلم واعمل[8] ولا تنظر الى العمل .

وقال لى عمل الليل عماد لعمل[9] النهار .

وقال لى تخفيف عمل النهار أدوم فيه ، وتطويل عمل الليل أدوم فيه .

وقال لى إن أردت أن تثبت بين يدىّ فى عملك فقف بين يدىّ لا طالبا منى ولا هاربا الىّ ، إنك[10] إن طلبت منى فمنعتك رجعت الى الطلب لا الىّ أو رجعت الى اليأس لا الى الطلب ، وإنك[11] إن طلبت منى فأعطيتك رجعت عنى الى مطالبك ، و إن هربت الىّ فأجرتك رجعت عنى الى الأمن من مهربك من خوفك وأنا أريد أن أرفع الحجاب بينى و بينك[12] فقف[13] بين يدىّ لأنى ربك ولا تقف بين يدىّ لأنك عبدى .

وقال لى إن وقفت بين يدىّ لأنك عبدى ملت ميل العبيد ، وان وقفت بين يدىّ لأنى ربك جاءك حكمى القيوم فحال بين نفسك و بينك[14] .

وقال لى إن انحصر علمك لم تعلم ، وان[15] لم ينحصر عملك لم تعمل .

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(١) وأنا ت م (٢) بنصرتك ا ب ت ل (٣) وأنا ج (٤) ج – (٥) ا ب ت – (٦) فتصرف ب ت فينصرف ج (٧) مقامهم ل م (٨) واعلم ا ب ت (٩) العمل ا ب ت + (١٠) الا ج + (١١) وانك ان ج (١٢) بينك و بينى ج (١٣) قف ج (١٤) بينك و بين نفسك ا ب ت ل (١٥) وان انحصر ا ب ت

وقال لى العمل عملان راتب وزائر، فالراتب لا[١] يتسع العلم ولا[١] يثبت العمل إلا به، والزائر لا يتسع العلم به .

وقال لى إن عملت الراتب ولم تعمل الزائر ثبت علمك ولم يتسع ، وان عملت الزائر والراتب ثبت علمك واتسع .

وقال لى اعرف صفتك التى لا يغيب العلم فيها عنك ثم اعرف صفتك التى لا تعجز فيها عن عملك[٢] فتعلم ولا تجهل وتعمل ولا تفتر .

وقال لى إن لم تعرف صفتك علمت وجهلت وعملت وفترت[٣]،[٤] فبحسب ما بقى عندك من العلم تعمل و بحسب ما عارضك من الجهل تترك .

وقال لى زن العلم بميزان[٥] النية، وزن العمل بميزان الاخلاص .

١٣ — موقف التذكرة

أوقفنى فى التذكرة وقال لى لا تثبت إلا بطاعة الأمر ، ولا تستقيم إلا بطاعة النهى .

وقال لى إن لم تأتمر ملت، وان لم تنته زغت .

وقال لى لا تخرج من بيتك إلا إلىّ تكن فى ذمتى[٦] وأكن[٧] دليلك ، ولا تدخل إلا الىّ اذا دخلت تكن فى ذمتى[٦] وأكن[٧] معينك .

وقال لى أنا الله لا يدخل إلىّ بالأجسام، ولا تدرك معرفتى بالأوهام .

وقال لى إن وليتنى من علمك[٨] ما جهلت فأنت[٨] ولىّ فيه .

(١)—(١) ج — (٢) تعلم ج (٣) وتركت ج١ م (٤) بحسب ا ب ت
(٥) البينة ج (٦) وأكون ج (٧)—(٧) ب — (٨)—(٨) ج١ — جهلت أنت ج٢

وقال لى كلما رأيته بعينك وقلبك من ملكوتى[١] الظاهر والخفى[٢] فأشهدتك تواضعه لى وخضوعه لبهاء[٣] عظمتى[٤] لمعرفة أثبتها لك فتعرفها بالاشهاد لا بالعبارة فقد جوّزتك عنها وعما لا ينفد[٥] من علوم غيرها وألسنة نواطقها وفتحت لك فيها أبوابى التى لا يلجها الىّ إلا من قويت معرفته بحمل[٦] معرفتها فحملتها ولم تحملك لما أشهدتك منها ولما لم أشهدها منك فوصلت الى حدّ الحضرة وقيل بين يدى فلان بن فلان فاستتر عندها من أنت ومن أين دخلت وماذا عرفت حتى دخلت ولماذا وسمت[٧] حتى حملت .

وقال لى اذا أشهدتك كل كون إشهادا واحدا فى رؤية واحدة فلى فى هذا المقام اسم إن علمته فادعنى به وإن لم تعلمه فادعنى بوجد هذه الرؤية فى شدائدك .

وقال لى صفة هذه الرؤية أن ترى العلو والسفل والطول والعرض وما فى كل ذلك وما كل ذلك به فيما ظهر فقام ، وفيما سخر فدام ، فتشهد وجوه[٨] ذلك راجعة بأبصارها الى أنفسها اذا لا يستطيع أن يقبل كل جزئية منها إلا الى أجزائها ، وتشهد منها مواقع النظر المثبت فيها الوجود تسبيحها منعرجة الىّ بتماجيد ثنائها شاخصة الىّ بالتعظيم المذهل لها[٩] عن كل شىء إلا عن دؤوبها فى اذكارها ، فاذا شهدتها راجعة الوجوه فقل يا قهار كل شىء بظهور سلطانه ، ويا مستأثر كل شىء بجبروت عزه ، أنت العظيم الذى لا يستطاع ولا تستطاع[١٠] صفته ، واذا شهدتها شاخصة للتعظيم فقل يا رحمن يا رحيم أسألك برحمتك التى أثبتّ بها فى معرفتك ، وقويت[١١] بها على ذكرك ، وأسميت بها الأذهان الى الحنين اليك ، وشرفت بها مقام من تشاء من الخلق[١٢] بين يديك .

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(١) ملكوت ب ت (٢) والخافى ج (٣) لى وابهاء ب٢ ل٢ (٤) بمعرفة ج فبمعرفة م (٥) ينفذ ا ت (٦) لحمل ج ل٢ لحمد م يحمل ت (٧) سمت ج × (٨) الوجود ب وجود ت (٩)–(٩) ج — (١٠)–(١٠) م — (١١) ورقيت ا ب × ت (١٢) الجلوس ج١ الخلق بين ج٢

وقال لى اذا سلمت الىّ ما لا تعلم فأنت من أهل القوة عليه اذا أبديت لك علمه، واذا سلمت الىّ ما علمت كتبتك فيمن أستحيي منه .

وقال لى المعرفة ما وجدته، والتحقق[1] بالمعرفة ما شهدته .

وقال لى العالم يستدل علىّ فكل دليل يدله انما يدله على نفسه لا علىّ، والعارف يستدل بى .

وقال لى العلم حجتى على كل عقل فهى فيه ثابتة لا يذهل[2] العقل عنها وان تذاهل، ولا يرحل عن علمه وان أعرض .

وقال لى لكل شيء شجر، وشجر الحروف الأسماء، فاذهب عن[3] الأسماء تذهب عن[4] المعانى .

وقال لى اذا ذهبت عن المعانى صلحت لمعرفتى .

١٤ — موقف الأمر

أوقفنى فى الأمر وقال لى إذا أمرتك فامض لما أمرتك ولا تنتظر به علمك[5] إنك إن تنتظر[6] بأمرى علم أمرى تعص أمرى .

وقال لى إذا لم تمض لأمرى أو يبدو لك علمه فلعلم الأمر أطعت[7] لا للأمر[7]

وقال لى أتدرى ما يقف[8] بك عن[8] المضى فى أمرى وتنتظر علم أمرى هى نفسك تبتغى العلم لتنفصل به عن عزيمتى ولتجرى بهواها فى طرقاته، إن العلم ذو طرقات وإن الطرقات ذوات بجاج[9] و إن الفجاج ذوات[10] مخارج ومحاج[10] و إن المحاج ذوات[11] الاختلاف .

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(١) والتحقيق ج (٢) ج — (٣) من ا ب ت (٤) من ا ت

(٥) عليه ل م (٦) تنتظره ا ب (٧)—(٧) م — (٨)—(٨) منك تقف ج¹ منك تقف منك ج² (٩) ذو ج ذوو م (١٠)—(١٠) محاج ج

(١١) ذو اختلاف ج

وقال لي امض لأمري إذا أمرتك ولا تسائلني عن علمه كذلك أهل حضرتي من ملائكة العزائم يمضون لما أمروا[1] به ولا يعقبون ، فامض ولا تعقب تكن مني وأنا منك .

وقال لي ما ضنة عليك أطوى علم الأمر إنما العلم موقف[2] لحكمه الذي جعلته له فاذا أذنتك[3] بعلم فقد أذنتك[3] بوقوف به إن لم تقف به عصيتني لأني أنا جعلت للعلم حكما فاذا[4] أبديت لك[4] العلم[5] فقد فرضت عليك حكمه .

وقال لي إذا أردتك بحكمي لا بحكم العلم أمرتك فمضيت[6] للأمر لا تسائلني عنه ولا تنتظر مني علمه .

وقال لي إذا أمرتك بجاء عقلك يجول فيه فانفه وإذا جاء قلبك يجول فيه فاصرفه حتى تمضي لأمري ولا[7] يصحبك سواه فحينئذ[8] تتقدم فيه ، وإن صحبك غيره أوقفك دونه فعقلك يوقفك حتى يدري[9] فاذا دري رجع ، وقلبك يوقفك حتى يدري فاذا دري ميّل .

وقال لي إذا أشهدتك كيف[10] تنفد أوليائي في أمري لا ينتظرون به علمه ولا يرتقبون به عاقبته رضوا به بدلا من كل علم وإن[11] جمع علىّ ورضوا بي بدلا من كل عاقبة وإن كانت[12] داري ومحل الكرامة بين يديّ فأنا منظرهم لا يسكنون أو يروني ولا يستقرون أو يروني فقد أذنتك بولايتي لأنك أشهدتك كيف تأتمر لي إذا أمرتك في أمري وكيف تنفد عني وكيف ترجع إليّ ، عبدي لا تنتظر بأمري علمه ولا[13] تنتظر به[14] عاقبته إنك إن انتظرتهما بلوتك فحجبك البلاء عن أمري وعن علم أمري الذي انتظرته ثم أعطف عليك فتثيب ثم أعود عليك فأتوب ثم تقف في مقامك ثم أتعرف

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(١) ج — (٢) بحكمه ج (٣)—(٣) ج١ — فقد ج٢ — (٤)—(٤) ابتديته ا
(٥) م — (٦) لأمر ا ب ت (٧) يصاحبك ج م (٨) تنفذ ج
تتقدم م (٩) تدري ب ت ل (١٠) ينفذ ا ج تنفذ ت (١١) جمعوا
العلم ا ب ت ل (١٢) ذكري ا ب ت ل (١٣) ينتظر ا ب ل (١٤) ب ت —

اليك ثم آمرك فى تعرفى فامض له ولا تعقب أكن أنا صاحبك، عبدى اجمع أول نهارك و إلا لهوته كله واجمع أول ليلك و إلا ضيعته كله فانك اذا جمعت أوله جمعت لك آخره .

وقال لى اكتب من أنت لتعرف من أنت فان لم تعرف من أنت فما أنت من أهل معرفتى .

وقال لى أليس إرسالى اليك العلوم من جهة قلبك إخراجا لك من العموم الى الخصوص أوليس تخصيصى لك بما تعرفت به اليك من طرح قلبك وطرح ما بدا لك من العلوم من جهة قلبك إخراجا لك الى الكشف أو ليس الكشف أن تنفى عنك كل شيء وعلم كل شيء وتشهدنى بما أشهدتك فلا يوحشك الموحش حين ذلك ولا يؤنسك المؤنس حين أشهدك وحين أتعرف اليك ولو مرة فى عمرك إيذانا لك بولايتى لأنك تنفى كل شيء بما أشهدتك فأكون المستولى عليك وتكون أنت بينى و بين كل شيء فتلينى لا كل شيء و يليك كل شيء لا يلينى ، فهذه صفة أوليائى فاعلم أنك ولىّ وأن علمك علم ولايتى فاودعنى اسمك حتى ألقاك أنا به ولا تجعل بينى و بينك[1] اسما ولا علما واطرح كل شيء أبديه لك من الأسماء والعلوم لعزة نظرى ولئلا تحتجب به عنى فلحضرتى بنيتك[2] لا للحجاب عنى ولا لشيء هو من دونى جامعا كان لك أو مفرقا فالمفرق زجرتك عنه بتعريفى والجامع زجرتك عنه بغيرة ودّى فاعرف مقامك فى ولايتى فهو حدّك الذى إن قمت[3] فيه لم تستطعك الأشياء و إن خرجت منه تخطفك كل شيء .

وقال لى أتدرى ما صفتك الحافظة لك بإذنى هى مادتك فى جسدك[4] وذلك[5] هو رفق بصفتك وحفظ لقلبك ، احفظ قلبك من كل داخل يدخل عليه يميل[6] به عنى ولا يحمله الىّ ، وارفق بصفتك فى عبادتى تجمع همك علىّ .

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(١) بينك وبينى ج . (٢) تثبتك ج بلتك م ثبتك ت (٣) أقمت ب ل م

(٤) حدك ج م (٥) وذاك ا ب (٦) تميل ت م

وقال لى مقامك منى هو الذى أشهدتك ترانى أبدى كل شىء وترى[1] النار تقول لَيْسَ كَمِثْلِهِ شَيْءٌ[2] وترى الجنة تقول لَيْسَ كَمِثْلِهِ شَيْءٌ[2] وترى كل شىء يقول لَيْسَ كَمِثْلِهِ شَيْءٌ فمقامك منى هو ما بينى وبين الابداء .

وقال لى اذا كنت فى مقامك لم يستطعمك[3] الابداء لأنك تليني فسلطانى معك وقوتى وتعرفى .

وقال لى أنا ناظرك وأحب أن تنظر الىّ والابداء كله يحجبك عنى ، نفسك حجابك وعلمك حجابك ومعرفتك حجابك وأسماؤك حجابك وتعرفى اليك حجابك فأخرج من قلبك كل شىء وأخرج من قلبك العلم بكل شىء وذكر كل شىء وكلما أبديت لقلبك باديا فالقه اليه بدوه وفرغ قلبك لى لتنظر الىّ ولا تغلب علىّ .

١٥ — موقف المطلع

أوقفنى فى المطلع وقال لى أين اطلعت رأيت الحق جهرة ورأيتنى بظهر[4] الغيب .

وقال لى اذا كنت عندى رأيت الضدين والذى أشهدتهما فلم يأخذك الباطل ولم يفتك الحق .

وقال لى الباطل يستعير الألسنة ولا يوردها مواردها كالسهم تستعيره ولا تصيب به .

وقال لى الحق لا يستعير لسانا من غيره .

وقال لى اذا بدت أعلام الغيرة ظهرت[5] أعلام التحقيق[6] .

وقال لى اذا ظهرت الغيرة لم تستتر .

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(١) الجنة والنار م (٢)–(٢) م ـ (٣) يستقطعك م (٤) مظهر ا ب بظهور ت م (٥) بدت ا ب ل م (٦) التحقق ج

وقال لى اطلع فى العلم فان رأيت المعرفة فهى نوريته ، واطلع فى المعرفة فان رأيت العلم فهو[1] نوريتها .

وقال لى اطلع فى العلم فان لم تر المعرفة فاحذره ، واطلع فى المعرفة فان لم تر العلم فاحذرها[2] .

وقال لى المطلع مشكاتى التى من رآها لم ينم .

وقال لى المطلع رؤية الموجب والمطلع فى الموجب رؤية المراد .

وقال لى ياعالم اجعل بينك و بين الجهل فرقا[3] من العلم و إلا غلبك ، واجعل بينك و بين العلم فرقا من المعرفة و إلا اجتذبك .

وقال لى أوحيت الى التقوى اثبتى وثبتى[4] ، وأوحيت الى المعصية تزلزلى و زلزلى .

وقال لى العلم بابى والمعرفة بوابى .

وقال لى اليقين طريقى الذى[5] لا يصل سالك إلا منه .

وقال لى من علامات اليقين الثبات ، ومن علامات الثبات الأمن فى الروع .

وقال لى إن أردت لى كل شىء علمتك علما لا يستطيعه الكون وتعرفت اليك معرفة لا يستطيعها الكون .

[6]وقال لى إن اردتنى بكل شىء وأردت بى كل شىء علمتك علما لا يستطيعه الكون[6] .

وقال لى عارف علم عاقبته فلا يصلح إلا على علمها ، وعارف جهل عاقبته فلا يصلح الا على جهلها .

وقال لى من صلح على علم عاقبته لم تعمل فيه مضلات الفتن ، ومن صلح على جهل عاقبته مال واستقام .

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(١) فهى ج (٢) فاحذر م (٣) فرضا ب × ا (٤) ا ب —
(٥) التى ا ب، ت ل (٦)—(٦) ا ب ت ج —

وقال لى من يعلم عاقبته و يعمل يزدد خوفا .

وقال لى الخوف علامة من علم عاقبته ، والرجاء علامة من جهل عاقبته .

وقال لى من علم عاقبته وألقاها وعلمها الى أحكم فيها بعلمى الذى لا مطلع[1] عليه لقيته بأحسن مما علم وجئته بأفضل مما فوض .

وقال[2] لى يا عارف إن ساويت العالم إلا فى الضرورة حرمتك العلم والمعرفة .

وقال[2] لى يا عارف أين الجهالة منك انما ذنبك على المعرفة .

وقال لى يا عارف اطلع فى قلبك فما رأيته يطلبه فهو معرفته وما رأيتـه يحذر فهو مطلعه .

وقال لى يا عارف دم و إلا أنكرت ، يا عالم افهم و إلا جهلت .

وقال لى يا عارف أرى عندك قوتى ولا أرى عندك نصرتى[3] أفتتخذ إلها[4] غيرى .

وقال لى يا عارف أرى عندك حكمتى ولا أرى عندك[5] خشيتى أفهزئت بى .

وقال لى يا عارف أرى عندك دلالتى ولا أراك فى محجتى .

وقال لى من لم يفتر الى لم يصل إلى ، ومن لم أتعرف اليه لم يفتر إلى .

وقال لى إن ذهب قلبك عنى لم أنظر الى عملك .

وقال لى إن لم أنظر الى عملك[6] طالبتك بعلمك[7] وان طالبتك بعلمـك لم توفنى بعمـلك .

وقال لى إن لم تعرض عما أعرضت عنه لم تقبل على ما أقبلت عليه .

وقال لى إن أخذتك فى المخالفة ألحقت التوبة بالمخالفة ، وان أخذتك فى التوبة ألحقت المخالفة بالتوبة .

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(١) يطلع ا ب ت ل (٢)ـ(٢) الأول ثانيا ا ب ت ل (٣) نصرى ج
(٤) الفا ا (٥) عند ا ب ت (٦) قلبك ا ب ت ج٢ ل م
(٧) بعملك ا ب

وقال لى حدّث عنى[(١)] وعن حقوقى وعن نعمتى[(١)] فمن فهم عنى فاتخذه عالما ، ومن فهم عن حق فاتخذه نصيحا ، ومن فهم عن نعمتى فاتخذه أخا .

وقال لى من لم يفهم عنى ولا عن حق ولا عن نعمتى فاتخذه عدوّا فان جاءك بحكمتى فخذها منه كما تأخذ ضالتك من الأرض المسبعة .

وقال لى الذى يفهم عنى يريد بعبادته وجهى ، والذى يفهم عن حق يعبدنى من أجل خوفى ، والذى يفهم عن نعمتى يعبدنى رغبة فيما عندى .

وقال لى من عبدنى وهو يريد وجهى دام[(٢)] ، ومن عبدنى من أجل خوفى فتر[(٢)] ، ومن عبدنى من أجل رغبته انقطع .

وقال لى العلماء ثلاثة فعالم هداه فى قلبه ، وعالم هداه فى سمعه ، وعالم هداه فى تعلمه .

وقال لى القرّاء ثلاثة فقارئ عرف الكل ، وقارئ عرف النصف[(٣)] ، وقارئ عرف الدرس .

وقال لى الكل الظاهر والباطن ، والنصف[(٣)] الظاهر ، والدرس التلاوة .

وقال لى اذا تكلم العارف والجاهل بحكمة واحدة فاتبع اشارة العارف وليس لك من الجاهل إلا لفظه .

١٦ — موقف الموت

أوقفنى فى الموت فرأيت الأعمال كلها سيئات ورأيت الخوف يتحكم على الرجاء ورأيت الغنى قد صار نارا ولحق بالنار ورأيت الفقر خصما يحتج[(٤)] ورأيت كل شيء لا يقدر على شيء ورأيت الملك غرورا ورأيت الملكوت خداعا ، وناديت يا علم[(٥)]

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(١)—(١) وعن نعمتى وعن حقوقى ا ب ت ل (٢)—(٢) م — (٣)—(٣) م —
(٤) عن صاحبه ا ب ت ل + (٥) علمى م عملى ا ب ت ل

فلم يجبني وناديت يا معـرفة فلم تجبنى ، ورأيت كل شىء قد أسلمنى ورأيت كل خليقة قد هرب[١] منى و بقيت وحدى ،وجاءنى العمل فرأيت فيه الوهم الخفى والخفى الغابر فما نفعنى إلا رحمة ربى ، وقال لى أين علمك[٢] ، فرأيت النار[٢] .

وقال لى أين عملك، فرأيت النار .

وقال لى أين معرفتك[٣] ، فرأيت النـار . وكشف لى عن معارفه القردانيـة فخمدت النار .

وقال لى أنا وليك ، فثبت .

وقال لى أنا معرفتك ، فنطقت .

وقال لى أنا طالبك[٤] ، فخرجت[٥] .

١٧ — موقف العزة

أوقفنى فى العزة وقال لى لا يجاورنى وجد بسواى ولا بسوى آلائى[٦] ولا بسوى ذكراى[٦] ولا بسوى نعماى .

وقال لى أذهب عنك وجد السوى وما من السوى بالمجاهدة .

وقال لى إن لم تذهبه بالمجاهدة أذهبته نار السطوة .

وقال لى كما تنقل المجاهدة عن وجد السـوى الى الوجد بى و بمـا منى كذلك[٧] النار تنقل عن وجد السوى الى الوجد بى و بما منى .

وقال لى آليت لا يجاورنى إلا من[٨] وجد بى أو بما منى[٩] .

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(١) هربت ل (٢)–(٢) ا ب ت ل – (٣) معارفك ا ب ت ل
(٤) طلبك ا ب ل (٥) ا ب ت – (٦)–(٦) ل – (٧) كذلك ج
(٨) له ا ب + (٩) ووجدك بما من السوى من السوى ا ب ت +

وقال لى وجدك بالسوى من السوى والنار سوى ولهـا على الأفئدة مطلع فاذا اطلعت على الأفئدة فرأت فيها الســوى رأت ما منها فاتصلت به، واذا لم ترما هى منه لم تتصل به .

وقال لى ما أدرك الكون تكوينه ولا يدركه .

وقال لى كل (١) خلقة هى مكان لنفسها (٢) وهى حد لنفسها (٢) .

وقال لى رجعت العلوم الى مبالغها من الجزاء ، ورجعت المعارف الى مبالغها من الرضا .

وقال لى أنا أظهرت القولية (٣) بمحتمل الأسمـاع والأفكار وما لا يحمل (٤) أكثر ممـا يحمل (٤) ، وأنا أظهرت الفعلية (٣) بمحتمل (٥) العقول والأبصار وما لا يحمل (٤) أكثر ممـا يحمل (٤) .

وقال لى انظر الى الاظهار (٦) تنعطف بعضيته على بعضيته (٧) وتتصل أسباب جزئيته بأسباب جزئيته فما له عنه مدار وان جال ، ولا له مستند اذا (٨) مال .

وقال لى انظر الىّ (٩) فانى لا (١٠) يعود علىّ عائدة (١١) منك ولكن (١١) تثبت بثباتى الدائم فلا (١٢) تستطيعك الأغيار .

وقال لى لو اجتمعت القلوب بكنه بصائرها (١٣) المضيئة ما بلغت (١٤) حمل نعمتى .

وقال لى العقل آلة تحمل حدها من معرفة ، والمعرفة بصيرة تحمـل حدها من إشهادى ، والاشهاد قوة تحمل حدها من مرادى .

وقال لى اذا بدت آيات العظمـة رأى العـارف معرفتـه نكرة وأبصر المحسن حسنته سيئة (١٥) .

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(١) خلقية ا ب ل خليقة ت (٢)-(٢) ل — (٣) لمحتمل ج ل
(٤) تحمل ج ل (٥) الأقوال ا ب ت ل (٦) يتعطف ج ل (٧) ويتصل ج م (٨) مازّ ج (٩) ج — (١٠) تعود ل م (١١)-(١١) ج[1] — منك ولا ج[2] (١٢) تستعطفك م (١٣) ا ب ت ل — (١٤) حد ا ب ت ل بعد ج[2] (١٥) معصية ج

وقال لى لا تحمل الصفة ما[1] يحمله العلم فاحفظ[2] العلم منك وقف الصفة على حدها منه ولا تقفها على حدها منها .

١٨ — موقف التقرير

أوقفنى فى التقرير وقال لى تريدنى[3] أو تريد الوقفة أو تريد هيئة الوقفة[4] ، فان أردتنى كنت فى الوقفة لا فى ارادة الوقفة وان أردت الوقفة كنت فى ارادتك لا فى[5] الوقفة وان أردت هيئة الوقفة عبدت نفسك وفاتتك[6] الوقفة .

وقال لى الوقفة وصف من أوصاف الوقار والوقار وصف من أوصاف البهاء والبهاء وصف من أوصاف الغنى والغنى وصف من أوصاف الكبرياء والكبرياء وصف من أوصاف الصمود والصمود وصف من أوصاف العزة والعزة وصف من أوصاف الوحدانية والوحدانية وصف من أوصاف الذاتية .

وقال لى الوقفة خروج الهم[7] عن الحرف وعما ائتلف منه وانفرق .

وقال لى اذا خرجت عن الحرف خرجت عن الأسماء، واذا خرجت عن الأسماء خرجت عن المسميات، واذا خرجت عن المسميات خرجت عن كل ما بدا ، واذا خرجت عن كل ما بدا قلت[8] فسمعت ودعوت فأجبت .

وقال لى إن لم تجز ذكرى وأوصافى ومحامدى وأسمائى رجعت من ذكرى الى[9] اذكارك[10] ومن وصفى الى أوصافك .

وقال لى الواقف لا يعرف المجاز ، واذا لم يكن بينى وبينك مجاز لم يكن بينى وبينك حجاب .

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(١) يحمل ت م لا يحمله ب (٢) العالم ج (٣) أ ا ت + (٤) ان ج
(٥) ج — (٦) وفاتت ج (٧) الاسم ا ب ت ل (٨) فنعمت ب ل
(٩) ذكرك ا ب ت ل (١٠) ودجعت من ج

وقال لى إن ترددت بينى و بين شىء فقد عدلت[1] بى[2] ذلك الشىء .

وقال لى اذا دعوتك فلا تنتظر باتباعى طرح الحجاب فلن تحصر عدّه ولن تستطيع أبدا طرحه .

وقال لى إن[3] استطعت[4] طرحه فإلى أين تطرحه والطرح حجاب والأين المطروح فيه حجاب ، فاتبعنى أطرح حجابك فلا يعود ما طرحته وأهدى سبيلك فلا يضل ما[5] هديت .

وقال لى اذا رأيتنى فان أقبلت على[6] دنيا فمن غضبى[7] وان أقبلت على الآخرة فمن حجابى وان أقبلت على العلوم فمن حبسى وان أقبلت على المعارف فمن عتبى .

وقال لى إن سكنت على عتبى أخرجتك الى حبسى[8]، إن وصفى الحياء فأستحيى أن يكون معاتبى بحضرتى ، فان سكنت على حبسى أخرجتك الى حجابى وان سكنت على حجابى أخرجتك الى غضبى .

وقال لى اذا أردت[9] لى كل شىء لم تفتتن ، واذا أردت منى كل شىء لم تنخدع .

وقال لى معارف كل شىء[10] توجد به وأسماؤه من معارفه ، واذا سقطت معارف الشىء سقط الوجد به .

وقال لى لكل شىء اسم لازم ولكل اسم أسماء ، فالأسماء تفترق عن الاسم والاسم يفترق عن المعنى .

١٩ — موقف الرفق

أوقفنى فى الرفق وقال لى الزم اليقين تقف فى مقامى ، والزم حسن الظن تسلك محجتى ومن سلك فى محجتى وصل الىّ .

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(١) فى ا ب (٢) ج — (٣) تستطيع ب م (٤) تطرحه ا ب١ ت ل
(٥) من ا ب ت ل (٦) الدنيا م (٧) فى الآخرة فمن حجابى م +
(٨) لأن ا ب ت ل (٩) بى ا ب (١٠) يوجد ت ل

وقال لى اجتمع باسم[١] اليقين[٢] على اليقين[٢] .

وقال لى اذا اضطربت فقل بقلبك اليقين[٣] تجتمع[٤] وتوقن ، وقل بقلبك حسن الظنّ تحسن[٥] الظنّ .

وقال لى من أشهدته أشهدت به ومن عرّفته عرّفت به ومن هديته هديت به ومن دللته دللت به .

وقال لى اليقين يهديك الى الحقّ والحقّ المنتهى ، وحسن الظنّ يهديك الى التصديق والتصديق يهديك الى اليقين .

وقال لى حسن الظنّ طريق من[٦] طرق اليقين[٦] .

وقال لى إن لم ترنى من وراء الضدّين رؤية واحدة لم تعرفنى .

٢٠ — موقف بيته المعمور[٧]

أوقفنى فى بيته المعمور[٧] فرأيته وملائكته ومن فيه[٨] يصلّون[٨] له ورأيته وحده[٩] ولا يبت[٩] مواصلا[١٠] فى صلوته على الدوام[١١] ورأيتهم[١١] لا يواصلون[١٢] يحيط[١٣] بصلواتهم علما[١٢] ولا يحيطون ، وقال[١٤] لى أسررت حكومة بيتى فى كل بيت[١٥] حكمت بها لبيتى على كل بيت[١٥] .

وقال لى اخل بيتك من السوى واذكرنى بما أيسر لك ترنى فى كل جزئية منه .

(١) بوصف ا × ب٢ (٢)-(٢) م — (٣) ت — (٤) باليقين ا ب × + (٥) ت — (٦)-(٦) م — (٧) ج — (٨)-(٨) ج — (٩)-(٩) ج — (١٠) يواصل ج واصلا م (١١)-(١١) ج — (١٢)-(١٢) ج — (١٣) بعلماء م (١٤) فقال ا ب ت ل (١٥)-(١٥) ج —

وقال لى أما تراه اذا ما عمرته بسواى (١) ترى فى كل جزئية منه خاطفا كاد أن يخطفك .

وقال لى خذ فقه بيتك بنعمى (٢) تنعم به (٣) .

وقال لى اذا رأيتنى فى بيتك وحدى فلا تخرج منه واذا رأيتنى (٤) والسوى فغط وجهك وقلبك حتى يخرج السوى فانك إن لم تغطهما خرجت و بقى السوى (٥) واذا بقى السوى (٥) أخرجك من بيتك اليه فلا أنا ولا بيت .

وقال لى حكومة خروجى من بيتك أخرجتك .

وقال لى (٦) لا تحجبنى عن بيتك فانك إن أقمتنى على بابه (٧) وغلقته من دونى أقمتك على كل أبواب السوى ذليلا وأظهرت تعززهم عليك .

وقال وجهى قبلته (٨) وعينى (٩) بابه (١٠) اقبل عليه بكلك تجده مسلما لك (١٠) .

وقال لى اذا رأيتنى وحدى فى بيتك فلا ضحك ولا بكاء ، واذا رأيتنى والسوى فبكاء ، واذا خرج السوى فضحك (١١) نعماء .

وقال لى انظر الى أصناف ردّى لك عن أصناف السوى أغرت عليك أم أطرحتك .

وقال لى احفظ عينيك وكل الجميع الىّ .

وقال لى إنك إن حفظتهما حفظت قلبك (١٢) حكومته .

وقال لى بيتك هو طريقك بيتك هو قبرك بيتك هو حشرك انظر كيف تراه كذا ترى ما سواه .

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(١) بالسوى ج (٢) بنعمتى ت م (٣) ج — (٤) ج —
(٥)—(٥) ا ب — (٦) ا ب — (٧) واغلقته ا ب ت ل (٨) وعتبى ا ت ل (٩) على ج + (١٠)—(١٠) ج¹ — (١١) ا ب ت ل —
(١٢) حكومة ج م

(١)وقال لى اذا رأيتنى فى بيتك وحدى(٢) فهو الحرم الآمن يؤمنك من(٣) سواى ، واذا لم ترنى فى بيتك فاطلبنى فى كل شيء فاذا رأيتنى فاهجم ولا تستأذن .

وقال لى القول حجاب فناء القول غطاء فناء الغطاء خطر فناء الخطر صحة ، علم ذلك يكون حقيقته لا تكون(٤) .

وقال لى أنت ضالتى فاذا أوجدتنيك فأنت حسبى(١) .

(٥)وقال لى اذا رأيتنى ولم تراسمى فانتسب الى عبوديتى فأنت عبدى(٥) .

(٦)وقال لى اذا رأيتنى ورأيت اسمى فانا الغالب(٦) .

وقال لى اذا رأيت اسمى ولم ترنى فما عملك لى ولا أنت عبدى .

وقال لى أزح عللك ترانى(٧) مستوى(٨) لا ريب(٨) (٩) .

(١٠)وقال لى قف بحيث أنت واعرف نفسك ولا تنس خلقك ترانى(١١) مع كل شيء فاذا رأيته فألق المعية وابق لى فلا أغيب عنك(١٠) .

٢١ — موقف ما يبدو

(١٢)أوقفنى فيما يبدو فرأيته لا يبدو فيخفى ولا يخفى فيبدو ولا معنى فيكون معنى(١٢) ، (١٣)وقال لى قف فى النار ، فرأيته يعذب(١٤) بها ورأيتها(١٥) جنة ورأيت ما ينعم به فى الجنة هو ما يعذب به فى النار .

وقال لى أحد لا يفترق صمد لا ينقسم رحمن هو هو(١٣) .

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(١)–(١) بابتداء موقف ٢١ ج (٢) ج – (٣) السوى ج (٤) يكون ا ب ت (٥)–(٥) ج[1] – (٦)–(٦) ت – (٧) ترنى م (٨)–(٨) ج[1] – (٩) هنا زيادة من موقف ٢١ ج (١٠)–(١٠) ج – (١١) ترنى م (١٢)–(١٢) ج – (١٣)–(١٣) بعد ص ٤٢ (١)–(١) فى ج (١٤) ه ت ج (١٥) جهة ا ت ج

وقال لى[1] قف فى الأرض والسماء، فرأيت ما[2] يتزل الى الأرض[3] مكرا[3] وما[4] يصعد منها[5] شركا ورأيت الذى[6] يصعد هو[7] عما يتزل ورأيت ما يتزل يدعو الى نفسه ورأيت[8] ما يصعد يدعو الى نفسه[8] .

وقال لى ما يتزل مطيتك وما يصعد مسيرك فانظر ما تركب وأين تقصد .

وقال لى تتزل مسافة تصعد مسافة بعد[9] بعد لا يحادث .

وقال لى كيف تكون[10] عندى وأنت بين النزول والصعود .

وقال لى ما أخرجت من الأرض عينا جمعت بها علىّ ولا أنزلت من السماء عينا جمعت بها علىّ ، انما أبديت كل عين فقسمت بها عنى وحجبت ثم بدأت فجمعت بى وكانت هى الطرق[11] وكانت الطرق جهة .

وقال لى قف فى الجنة ، فرأيته يجمع ما أظهر فيها من العيون كما جمع فى الأرض ببدوه من وراء العيون فرأيته يبدو لا من وراء[12] العيون فيكون الوراء ظرفا[13] ورأيته لا يبدو فيختفى ولا يخفى فيبدو ولا معنى فيكون معنى[1] .

وقال لى إن أقمت فى العرش فما بعده فابق فارا[14] ، وان أقمت فى الذكر فما بعده فابق محجوبا .

وقال لى إن كان غيرى ضالتك فاظفر بالحرب .

وقال لى إن كنت ضالتك تهت إلا عنى وحرت إلا معى .

وقال لى انظر الىّ لما[15] جعلتك ضالتى ألم[16] أقبل عليك .

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(١)ـ(١) فى موقف ٢٠ ج (٢) مما ج (٣)ـ(٣) اليها ج الأرض م
(٤) مكر ج (٥) سرك ا ت ج (٦) ما ج الدنيا م (٧) ج ــ
(٨)ـ(٨) ل م ــ (٩) م ــ (١٠) عبدى ت ج (١١) الطريق ت م
(١٢) ج ــ (١٣) طرفا ت ج (١٤) قارا ل م (١٥) لم ج
(١٦) الا ج +

وقال لى أنت ضالتى وأنا ضالتك وما منا من غاب .

وقال لى كلما[١] أراك نفسه وأراك غيره[٢] به فقد ربطك به وبغيره[٣] ونقضك[٤] عنه وعن غيره[٣] .

وقال لى ما أراك سواه ولم يرك نفسه فقد مكر بك ، وما أراكه ولم يرك سواه رأيت كل شيء فى نور نوريته .

٢٢ — موقف لا تطرف

أوقفنى وقال لى أظهرت كل شيء[٥] وأدرأت عنه[٦] وأدرأت به عنى[٧] .

وقال لى اذا نظرت إلىّ أثبت كل شيء فقد آذنتك بمواصلتى .

وقال لى كل[٨] له[٩] علامة ينقسم بها وتنقسم به .

وقال لى كن بالمثبت[١٠] لا يقوم لك الثبت .

وقال لى اذا كان إلىّ المنتهى سقط المعترض .

وقال لى لا يكون إلىّ المنتهى حتى ترانى من[١١] وراء كل شيء .

وقال لى إثباتى[١٢] لا يمتحى به ولا بى ، إنّى[١٣] أنا الحكيم[١٣] المتقن على علم ما وضعت[١٤]

وقال لى انظر إلىّ ولا تطرف يكن[١٥] ذلك أوّل جهادك فىّ .

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(١) ما ج (٢) ج — (٣)—(٣) م — (٤) وتفصك ت ونقصك ج٢
(٥) ادرت ج (٦) وادرت ج اردت م (٧) عينى م (٨) كل ما ج
(٩) م — (١٠) المثبت ا ب ت (١١) ومن ا ب ت ج (١٢) اثبات
ا ت + (١٣)—(١٣) الى وأنا ا الى انى انا ت لأن ل١ لانى ل٢ (١٤) وضعت
ج م تل × وصفت ا ب ت ل (١٥) يكون ج

وقال لى ابن أمرك[١] على الخوف أثبته بالهمّ ولا تبن أمرك[٢] على الرجاء أهدمه اذا تكامل العمل .

وقال لى اذا اذهبتك عن الأسماء آذنتك[٣] بحكومتى .

٢٣ — موقف وأحل[٤] المنطقة

أوقفنى وقال لى اذا رأيتنى كان فقرك فى اجابة المسئلة .

وقال لى اذا رأيتنى فلا تسألنى فى الرؤية ولا فى الغيبة لأنك إن سألتنى فى الرؤية اتخذتها إلها من دونى ، وان سألتنى فى الغيبة كنت كمن لم يعرفنى ، ولا بدّ لك أن تسألنى وأغضب[٥] إن لم تسألنى فسلنى[٥] اذا قلت لك سلنى .

وقال لى اذا رأيتنى فانظر إلىّ أكن بينك و بين الأشياء، واذا لم ترنى فنادنى لا لأظهر ولا لترانى لكن[٦] لأنى أحب نداء أحبّائى لى .

وقال لى اذا رأيتنى أغنيتك الغنى الذى لا ضدّ له .

وقال لى إن تبعك السوى و إلا تبعته .

وقال لى ذكرى فى رؤيتى جفاء فكيف رؤية[٧] سواى[٨] أم كيف ذكرى مع رؤية سـوای[٨] .

وقال لى أفل الليل وطلع وجه السحر وقام الفجر على الساق[٩] ، فاستيقظى أيتها[١٠] النائمة الى ظهورك وقفى فى مصلاك ، فإننى أخرج من المحراب فليكن وجهك أوّل ما ألقاه فقد خرجت الى الأرض مرارا وعبرت إلا فى هذه المرة[١١]، فإنى أقمت فى بيتى

(١) ج — (٢) ج — (٣) فقد ا ب ت ل + (٤) احل ج
(٥)—(٥) م — (٦) ج — (٧) فى ا ب ت (٨)—(٨) ج —
(٩) ساق ا ب ت ل (١٠) ايها ا ت (١١) فانى ا ب ت ج٢ ل

وأريد أن[1] أرجع الى السماء فظهوري الى الأرض هو جوازي عليها[2] وخروجي منها وهو[3] آخر عهدها بي، ثم لا تراني[4] ولا ما[5] فيها أبد الأبدين، واذا خرجت منها إن لم أمسكها لم تقم، وأحلّ المنطقة فينتثر كل شيء وأنزع درعي ولأمتي[6] فتسقط الحرب وأكشف البرقع ولا ألبسه وأدعو أصحابي القدماء كما وعدتهم فيصيرون الىّ[7] وينعمون[8] ويتنعمون ويرون النهار سرمدا ذلك يومي ويومي لا ينقضي .

وقال لي آليت لا يجدني طالب إلا في الصلوة[9] وأنا مليل الليل ومنهر النهار[9] .

٢٤ — موقف[10] لا تفارق اسمي

أوقفني[11] بين أوّلية إبدائه وآخرية إنشائه وقال لي إن لم ترني فلا تفارق اسمي .

وقال لي اذا وقفت بين يديّ ناداك كل شيء فاحذر أن تصغي اليه بقلبك فاذا أصغيت اليه فكأنك قد أجبته[11] .

وقال[12] لي اذا[13] ناداك العلم بجوامعه في صلوتك فأجبته انفصلت عني[12] .

وقال لي اذا[14] نظرت الى قلبك لم يخطر به شيء .

وقال لي إن[15] رأيتني في قلبك قويت على المصابرة[16] .

وقال لي أحبابي الذين لا رأى لهم .

وقال لي بدنك بعد الموت في محل قلبك قبل الموت .

---

(١) الرجوع ل (٢) ببديع فطرتي ا ب ت ل م + (٣) ببديلها بقدرتي ا ب ت ل م + (٤) لا ا ب ت ل — (٥) من ج (٦) فيسقط ت ل م (٧) ل — (٨) م — (٩)—(٩) ج¹ — (١٠) ان لم ترني فلا ا ب ت ل م (١١)—(١١) ج — (١٢)—(١٢) نقل الى آخر الموقف ج (١٣) ان ج م (١٤) ان ج (١٥) اذا ا ب ت (١٦) وقال لي اذا قمت بين يدي ناداك كل شيء ج +

وقال لى اذا وقفت بين يدىّ فلا يقف معك سواك .

وقال لى اذا صار السوى خاطرا مذموما سقطت الجنة والنار .

وقال لى الصدق أن لا يكذب اللسان والصديقية[1] أن لا يكذب القلب .

وقال لى كذب اللسان أن يقول ما لم يقل وأن يقول ولا يفعل ، وكذب القلب أن يعقد[2] فلا يفعل .

وقال لى كذب القلب استماع الكذب .

وقال لى الكذب كله لغة سواى والحق[3] الحقيق[4] لغتى إن شئت أنطقت بها حجرا أو بشرا .

وقال لى كلما علقك بى فهو نطق عن لغتى .

وقال لى التمنى من كذب القلب .

وقال لى الأمانى غرس[5] العدو فى كل[6] شىء .

وقال لى الرجاء فى مجاورة الأمانى والمجاورة اطلاع .

وقال لى لكل متجاورين صحبة .

وقال لى حقيقة الترجية أن أعلقك بى لا فى معنى ولا بمعنى ، ولن تناله حتى يحرق الخوف ما سواه .

وقال لى أفسدتك على كل شىء وجعلت ذلك حجابا بينك و بينه فلا تخرق الحجاب بالتعرض[7] له فأرسل عليك مذلته .

وقال لى لو صلحت لشىء ما أبديت لك وجهى .

---

(١) الا ج لا م (٢) يعتقد ل م (٣) الحقيق ا ب ت ل

(٤) والصدق ب ت ج × ل م + (٥) عرش ا ب ت (٦) شرح ج

(٧) له لتعرض ج

وقال لى اذا اعترض لك السوى بفتنته فانظر الى أولية إنشائه[١] ترى ما يسقطها عنك[٢] فان لم تر فى أولية إنشائه فانظر الى آخرية إبدائه[١] ترى[٣] الزهد فيها[٣] ولا تراه .

وقال لى الأولى قوة الأخرى ضعف،[٤] فاستغفرنى من ضعف قويت عليه بضعف .

وقال لى اذا لم ترنى فلا تفارق اسمى .

٢٥ — موقف أنا منتهى أعزائى

أوقفنى[٥] وقال لى العلم على من رآنى أضرّ من الجهل[٦] .

وقال لى الحسنة عشرة لمن لم يرنى والحسنة سيئة لمن رآنى[٧] .

وقال لى اذا رأيتنى كانت سلامتك فى الفترة أكثر منها فى[٨] العبادة، واذا لم ترنى[٩] كانت سلامتك فى[١٠] العمل أكثر منها فى الفترة .

وقال لى اذا رأيتنى قسمك عنى كلما تراه سواى[١١] بعينك وقلبك .

وقال لى[١٢] استغفرنى من فعل قلبك أكفك تقلبه[١٣] .

وقال لى فعل القلب أصل لفعل البدن فانظر ماذا تغرس وانظر[١٤] الغرس ماذا يثمر .

وقال لى يدى على القلب فان كففت عنه يده لا تأخذ[١٥] به ولا تعطى[١٦] غرست تعرفى به فأثمر أن ترانى .

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(١)–(١) ج¹ — (١) ترنى ج² (٢) فاذا ج² (٣)–(٣) ج¹ — الزهد فيه ج² المزهد فيها ت (٤) فاستغفر ا ت فاستغفر بى ل (٥) فى العلم ا ب ت + (٦) على من لم يرنى ج ل + (٧) يرانى ا ب ت ل م (٨) العمل م (٩) يكن ا ب ت (١٠) العبادة ا ب ت ل (١١) بقلبك وعينك ب ت (١٢) استغفربى ل (١٣) اليك ل + (١٤) ا — المغرس ب ت (١٥) ج — (١٦) به ج +

وقال لى خف حسنة تهدم حسناتك [1] ، وخف ذنبا يبنى ذنوبك .

وقال لى اذا رأيتنى فحصلت ما تتصرف [2] به عنى لم أغب عنك .

وقال لى البلاء بلاء من رآنى لا [3] يستطيع مداومتى ولا يستطيع مفارقته [4] وأنا بين ذلك أطويه وأنشره وفى الطىّ موته وفى النشر حيوته .

وقال لى أنا منتهى أعزائى اذا رأونى اطمأنوا بى .

وقال لى من لم يرنى فهو منتهى نفسه .

وقال لى شاور من لم يرنى فى دنياك وآخرتك واتبع من رآنى ولا تشاوره .

وقال لى الاستشارة عن ضلال والمشـورة هجوم ، فمن رآنى أين يهجم ومن لم يرنى أين لا يهجم .

وقال لى اصحب من لم يرنى يحملك وتحمله ، ولا [5] تستصحب من [6] رآنى يقطع بك آمن ما كنت [7] به .

وقال لى اذا رأيتنى ورأيت من لم يرنى فاسترنى عنـه بالحكمة فان لم تفعل وتاه أخذتك به ، واذا لم ترنى ورأيت من رآنى فاحفظ حدك فما ترانى برؤيته .

وقال لى اذا رأيتنى ورأيت من رآنى فأنا بينكما أسمع وأجيب .

وقال لى وَٱلَّذِينَ جَاهَدُوا فِينَا الذين رأونى فلمـا غبت غطوا عيونهـم [8] غيرة أن يشركوا بى فى الرؤية .

وقال لى الغيرة لا تصح أو تفنى القسمة والقسمة لا تفنى وأنا غائب .

وقال لى لَنَهْدِيَنَّهُمْ سُبُلَنَا لنكشفنّ لهم فى كل شىء عن مواقع نظرنا فيه .

---

(١) احسانك ج (٢) ينصرف ت م تنصرف ل (٣) ولا ا ب ت ل
(٤) مقارنته ج م (٥) تصحب م (٦) لم يرنى ج (٧) ج —
(٨) أعينهم ا ب ت

وقال لى انمـا أمرنا لشىء اذا أردناه بالارادة نشهده المعرفة فاذا عرف قلنا(١) له كُنْ فَيَكُونُ إجابة(٢) .

٢٦ — موقف(٣) كدت لا أواخذه(٣)

أوقفنى وقال لى أسرع شىء عقوبة القلوب .

وقال لى كدت لا أغفر له وكدت لا أواخذه .

وقال لى إن جعلت لغيرى عليـك(٤) مطالبة أشركت بى فاهرب هربين هربا من(٥) الغريم وهربا من يدى .

وقال لى إن جعلت لك معى مطالبة فقد سويت(٦) بى .

وقال لى أنا باد لا للبدو ولا لنفيه ولا لأرى ولا لأن لا أرى ولا لمـا ينعطف عليه(٧) لام علة(٧) باد ليس فيه إلا باد .

وقال لى أنا غيب لا عمـا ولا عن ولا لم ولا لأنـ(٨) ولا فى(٨) ولا فيها ولا بمـا ولا مستودعية ولا ضدّية .

وقال لى أنا فى كل شىء بلا(٩) أينية فيـه(١٠) ولا حيثية منه(١١) ولا محايـة منفصلة(١٢) ولا متصلة(١٢) ولست فيها ولا هو(١٣) فىَّ وأنا أبدو لك فافنى منك ما(١٤) تتعلق به من المعرفة(١٥) وأبقى لك ما تتـعلق به من العـلم(١٦) فأنا(١٥) الواقف بينك و بينها فتراها بنورى فتجد سـلطانه عليك بهـا أو بك .

وقال لى القلب الذى يرانى محل البلاء .

وقال لى ما سلمت الىَّ شيئا فأذللته لشىء .

---

(١) ا ب ت — (٢) مناله ا ب ت ل + (٣)—(٣) ج — كذت م —
(٤) مطلبة ا ت (٥) يد م + (٦) م — فى ا ب ت (٧)—(٧) الأمر ج
(٨)—(٨) ا ب ت ل — (٩) أنية ا ب ت (١٠) منه ا ب ت ل +
(١١) فيه ب[١] عنه ب[٢] فيه ا ت + (١٢)—(١٢) ج — (١٣) هى ب ×
ل من ب (١٤) يتعلق ج ل (١٥)—(١٥) وأبقى لك بها ج (١٦) العلوم ب

(١) وقال لى الغير (٢) (١) كله طريق الغير (٣) .

وقال لى اذا رأيتنى كان بلاؤك بعدد كل شىء (٤) وكان كل شىء بلاءك (٤) .

وقال لى يا من بلاؤه كل شىء صرفت البلاء (٥) عنك بالعافية والعافية داخلة فى الشيئية والشيئية بلاء والبلاء والعافية اذا رأيتنى عليك (٦) سواء فأيهما أصرف والصرف بلاء .

وقال لى اذا رأيتنى فلا عافيــة إلا فى نظرك (٧) إلىّ وهو بلاء لأن نظرك ضـدّية غضك والضدّية بلاء (٧) .

وقال لى حجابى البلاء وحجابك البلاء، حرق حجابى حجابك (٨) فأزاله الحرق فخرجت من بلائك الى بلائى .

وقال لى (٩) انتقب بى كما (١٠) انتقبت بك تسرى الىّ كل عين فلا ترى عندى سواك وتسرى إليك فاذا سرت فلا ترى عندك سواى .

٢٧ — موقف لى أعزاء

أوقفنى وقال لى ما صرفت عنك من الحجاب بالآخرة أكثر (١١) وأعظم مما (١٢) صرفته عنك من الحجاب بالدنيا .

وقال لى وعزّنى (١٣) إنّ (١٤) لى أعزاء لا يأكلون فى غيبتى ولا يشربون ولا ينامون (١٥) ولا ينصرفون (١٦) .

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(١)—(١) ج[1] — (٢) الى الغيرة ج[2] (٣) وقال لى سوى كله طريق سوى ج +
(٤)—(٤) م — (٥) ج — (٦) سواى ج (٧)—(٧) ت — (٨) فازاله
ج[1] فأزالة ج[2] م (٩) اتق ا ب ت ل (١٠) اتقيت ا ب ت ل
(١١) أعظم ج أكبر وأعظم ا ت (١٢) ما ج[1] ممن ل (١٣) وجلالى ج[1] +
(١٤) ج — (١٥) يتكلمون م (١٦) يتصرفون ج

وقال لى من يجيرك منى إن قلت ما لا أراد به[1] فاحذر[2] فلا أغفره .

وقال لى فرق بين من غبت عنه ليعتذر و بين من غبت عنه لينتظر .

وقال لى فارقت المنتظر وطالعت المعتذر .

وقال لى أنا وعزتى ضيف أعزائى اذا رأونى أفرشونى أسرارهم وحجبوا عنى[3] قلوبهم وأخدمونى اختيارهم .

وقال لى وعزتى لى أعزاء ما لهم عيون فيكون لهم دموع ، ولا لهم إقبال فيكون لهم رجوع .

وقال لى[4] لى أعزاء ما لهم دنيا فتكون لهم آخرة .

وقال لى الآخرة أجر لصاحب دنيا بالحق .

وقال لى إن لى أعزاء لا يرون إلا لى[5] وأعزاء لا يرون إلا بى[5] لفرق ما بينهم أبعد من البعد الى القرب .

وقال لى أدرك أعزائى بى كل شىء ولم يحصل أوليائى لى كل شىء .

وقال لى استشرنى فى مطالبك أقطع ما يتعلق بالمطالب منك .

٢٨ — موقف ما تصنع بالمسئلة

أوقفنى وقال لى[6] إن عبدتنى لأجل[7] شىء[8] أشركت بى[9] .

وقال لى كلما اتسعت الرؤية ضاقت[10] العبارة .

وقال لى العبارة ستر فكيف ما ندبت اليه .

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(١) أحصره ج١ احذره ل (٢) لا ج١ ولا ج٢ (٣) طويهم ج

(٤) ب ث ج م — (٥)—(٥) ب ج١ — (٦) م — (٧) ج —

(٨) غيرى ا ب ت + (٩) م — (١٠) العبادة ب١

وقال لى اذا لم أسو وصفك وقلبك إلا على رؤيتى فما تصنع بالمسئلة ، أتسألنى أن أسفر وقد أسفرت أم تسألنى أن أحتجب فإلى من تفيض .

وقال لى اذا رأيتنى لم يبق لك إلا مسئلتان تسألنى فى غيبتى حفظك على رؤيتى وتسألنى فى الرؤية أن[1] تقول للشيء كُنْ فَيَكُونُ[1] .

وقال لى لا ثالثة لهما[2] إلا من العدو .

وقال لى أبحتك قصد مسئلتى فى غيبتى وحرمت عليك مسئلتى[3] مع رؤيتى فى[4] حال رؤيتى .

وقال لى إن كنت حاسبا فاحسب الرؤية من الغيبة فأيهما غلبت[5] حكمه فى المسئلة .

وقال لى اذا لم أغب فى أ كلك قطعتك عن السعى له ، واذا لم أغب فى نومك لم أغب فى يقظتك .

وقال لى عزمك على الصمت فى رؤيتى حجبة[6] فكيف[7] على الكلام .

وقال لى العزم لا يقع إلا فى الغيبة .

وقال لى انظر إلىّ[8] فى نعمتى تعرفنى[9] فى تعرفى اليك[9] .

وقال لى من لا يعرف نعمتى كيف يشكرنى .

وقال لى لا أبدو لعين ولا قلب[10] إلا أفنيته[10] .

وقال لى ترانى فيما تقول كيف تقول ، ترانى فى جزعك كيف تجزع ، ترانى فى الفتنة كيف تحتوى عليك الذلة .

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(١)ـ(١) فيكون كن فيكون ج (٢) ا م ـ (٣) فى ج (٤) الحال ج

(٥) غلب ا ب ت ل (٦) حجاب ا × حجبه ت حجبته م (٧) م ـ (٨) ج ـ

(٩)ـ(٩) ج ـ (١٠)ـ(١٠) ج ـ

وقال لى[١] اعرف حالك من المستند .

وقال لى إن كان المستند ذكرى ردّك إلىّ .

٢٩ — موقف حجاب الرؤية

أوقفنى وقال لى الجهل حجاب الرؤية والعلم حجاب الرؤية ، أنا الظاهر لا حجاب وأنا الباطن لا كشوف .

وقال لى من عرف الحجاب أشرف على الكشف .

وقال لى الحجاب واحد[٢] والأسباب التى يقع بها مختلفة[٢] وهى الحجب[٣] المتنوعة .

وقال لى رأس الأمر أن تعلم من أنت خاص أم عام .

وقال لى إن لم يعمل الخاص على أنه خاص هلك .

وقال لى كاد علم[٤] العام يشرف به على النجاة .

وقال لى الخاص يبدو له باد منى يهيمن على سواه ولا يهيمن عليه ، والعام ليس بينى و بينه إلا الاقرار .

وقال لى الخاص الراجع إلىّ بهمّه[٥] .

وقال لى كلاهما مفتقر الى صاحبه[٦] كرأس المال والربح .

وقال لى أنت بينهما فى غيبتى .

وقال لى[٧] ما فى رؤيتى مال ولا ربح .

وقال لى رأس المال فى غيبتى رؤيتى وربحه الالجاء فى الحفظ .

---

(١) اعرف ا × ج م أعلم ا ب ت ل (٢)—(٢) الحواجب عنه مختلف ج
(٣) ج — (٤) العارف ت (٥) بهمة ج فهمه ا ب ت ل تهميه م (٦) رأس ج
(٧) لا ج م

وقال لى إن كنت ذا مال[١] فما أنا منك[٢] ولا أنت منى .

وقال لى المسئلة صنم عبادته أن تذكرنى بلغته .

وقال لى انما يريد العدو أن[٣] يذكرنى بأذكاره .

وقال لى الغيبة وطن ذكرء الرؤية لا وطن ولا ذكر .

وقال لى اذا غبت[٤] فادعنى ونادنى وسانى ولا تسأل عنى فإنك إن سألت عنى غائبا لم يهدك وإن سألت[٥] عنى رائيا لم يخبرك .

[٦]وقال لى الرؤية تشهد الرؤية[٧] فتغيب عما سواها .

وقال لى العلم وما فيه فى الغيبة لا فى الرؤية .[٦]

وقال لى الجهل حدّ فى العلم وللعلم حدود بين كل حدّين جهل .

وقال لى الجهل ثمرة العلم النافع والرضا به ثمرة الاخلاص الصادق .

وقال لى إن اعتبرت[٨] الغيبة بعين[٨] الرؤية رأيت ائتلاف الداء والدواء فضاع حقّ وخرجت عن عبوديتى .

[٩]وقال لى رؤيتى[٩] لا تأمر ولا تنهى ، غيبتى تأمر وتنهى .

٣٠ — موقف أدعنى ولا تسألنى

أوقفنى وقال لى الدنيا سجن المؤمن الغيبة سجن المؤمن .

وقال لى الغيبة[١٠] دنيا وآخرة والرؤية لا دنيا ولا رؤية .

(١) فلا ا ب ت (٢) وأنت منى ا ب ت (٣) تذكرنى ا ب (٤) فاردمنى ب ت
(٥) ج م — (٦)—(٦) ج — (٧) فيغيب ب ت ل (٨)—(٨) ا —
(٩)—(٩) م — (١٠) الدنيا م

وقال لى[١] رؤية خصوص[٢] غيبة عموم لا رؤية ولا غيبة[٣] حزب العندو .

وقال لى ليس من أهل الغيبة من لم يكن من أهل الرؤية .

وقال لى الصلوة فى الغيبة نور .

وقال لى ادعنى[٤] فى رؤيتى[٤] ولا تسألنى[٥] وسلنى فى غيبتى ولا تدعنى .

وقال لى انظر ما بدا لك فان قطعك عن القواطع فهو منى .

وقال لى كلما بدا لك[٦] فابتدأ يجمعك قبل قطعك[٧] نخف مكره .

٣١ — موقف استوى الكشف والحجاب

أوقفنى وقال لى[٨] كل شىء[٩] لا يواصلك صلة لى فانما يواصلك[١٠] ويختدعك .

وقال لى انظر بعين قلبك الى قلبك وانظر بقلبك كله الىّ .

وقال لى اذا رأيتنى استوى[١١] الكشف والحجاب .

وقال لى اذا لم ترنى فاعتصد بالثمرة[١٢] ولا تعضدك ولكنها محل فقرك .

وقال لى وارنى عن اسمى و إلا رأيته ولم ترنى .

وقال لى سل كل شىء عنى ولا تسألنى[١٣] عنى .

وقال لى اذا رأيتنى فكأنك لم تخرج من العلم .

وقال لى اذا رأيتنى خرجت من أهل العذر .

وقال لى اذا رأيتنى دخلت فى جملة الشفعاء .

---

(١) رؤية لى ل رؤيتى م (٢) غيبتى م (٣) جزب ا ب (٤)ــ(٤) م —
(٥) ب ت ـــ (٦) فابدا ج١ (٧) عن القواطع ج١ + (٨) صل ج +
(٩) بى ج + (١٠) ويخدعك ج (١١) الحجاب والكشف م (١٢) معا ا +
(١٣) ت ـــ

وقال لى اذا رأيتنى ضعفت عنى وحملت الكل .

وقال لى سل أوليائى[(١)] عما أعلمتك وسلنى ولا تسألهم عما أجهلتك .

٣٢ — موقف البصيرة

أوقفنى فى البصيرة وقال لى قصرت العلم عن معيون ومعلوم .

وقال لى[(٢)] المعيونَ ما وجدت عينه جهرة فهو معلوم[(٣)] معيون ، والمعلوم الذى لا تراه العيون هو معلوم[(٣)] لا معيون .

وقال لى[(٤)] ما أنا معيون للعيون ولا أنا معلوم للقلوب .

وقال لى كل نطق ظهر فأنا أثرته[(٥)] وحروف ألفته فانظر اليه لا[(٦)] يعدو لغة المعيون[(٧)] والمعلوم وأنا لا هما ولا وصفى مثلهما .

وقال لى ما نهاك شىء عن شىء إلا دعاك اليه بما[(٨)] نهاك عنه ، وأنا أنهاك فلا أدعوك إلى[(٨)] بما أنهاك عنه وأدعوك إلى[(٩)] فلا أنهاك بما أدعوك به ، ذلك[(١٠)] [(١١)] الفرق[(١٢)] الذى بين وصفى وسواه .

وقال لى فملك لا يحيط بك فكيف[(١٣)] يحيط بى وأنت فملى .

وقال لى ألق إلى وحكّمنى أحكم بأقصى مسرتك .

وقال لى اذا[(١٤)] رأيت سواى فقل هذا البلاء أرحمك .

وقال لى اذا رحمتك رأيت رفقى فى طرفك اذا نظرت وفى قلبك اذا فكرت .

---

(١) عن ما ا ب ت (٢) العيون ا ت (٣)-(٣) ج — (٤) لا ا ب ت —
(٥) وجزؤفى ا ت ج٢ م (٦) تعدو ا ب ت ل (٧) المعلوم ا ب ت أو المعلوم م (٨) ما ج (٩) ج — (١٠) ج — (١١) ذالك ا ت
(١٢) للفرق ب ت فرق ج (١٣) ا ج — (١٤) أردت ا ب ت ل

وقال لى قسمت لك ما لا أصرفه[١] وصرفت عنك ما لا أقسمه لك فكن لى فيما أقسمه أصرفك[٢] عما صرفته فأصرفه .

وقال لى ما تعرفت الى قلب إلا أفنيته عن المعارف .

وقال لى دم فى التعظيم تدم فى الخوف .

وقال لى لى من كل شىء خاصيته[٣] ولك عاميته فعاميته تنسب[٤] اليك وخاصيته تنسب الىّ .

وقال لى كل شىء سواى يدعوك اليه[٥] بشركة وأنا[٦] أدعوك الىّ[٧] وحدى .

٣٣ — موقف الصفح الجميل

أوقفنى فى الصفح الجميل وقال لى لا ترجع الى ذكر الذنب فتذنب[٨] بذكر الرجوع .

وقال لى ذكر الذنب يستجرك الى الوجد به ، والوجد به يستجرك الى العود فيه .

وقال لى حتى متى لا تجمعك إلا الأقوال[٩] ، وحتى متى لا تجمعك إلا الأفعال .

وقال لى اذا اجتمعت بسواى[١٠] فتفرقت ما اجتمعت .

وقال لى[١١] ما كان الرسول اليك[١٢] قولا أو[١٣] فعلا فأنت فى عرصة الحجاب .

وقال لى حكم الأقوال والأفعال حكم الجدال والبلبال .

وقال لى حكم الجدال والبلبال حكم المحال والزلزال .

---

(١) عنك ا ت + (٢) عن ما ا ت (٣) وعاميته ج (٤) لك ا ت
(٥) ج٢ — بشرك ج١ (٦) وحدى ج + (٧) ج — (٨) بالرجوع ج م
(٩) حتى ا ت (١٠) فتفرقه ب ت ج فتفرقة ل (١١) متى ا ب ت ل
(١٢) قول ج م (١٣) فعل ج م

وقال لى إن أردت أن تعرفنى فانظر الى حجاب هو صفة وانظر الى كشف هو صفة .

وقال لى لا تقف فى رؤيتى حتى تخرج(١) من الحرف والحروف .

وقال لى لا تجمع بين حرفين فى قول ولا عقد إلا بى ، ولا تفرق بين حرفين فى قول ولا عقد إلا بى ، يجتمع ما جمعت ويفترق(٢) ما فرقت .

وقال لى اذا قلت للشىء(٣) كُنْ فَيَكُونُ(٣) نقلتك(٤) الى النعيم بلا واسطة .

وقال لى أطعنى لأنى أنا الله لا إله إلا أنا أجعلك تقول للشىء كُنْ فَيَكُونُ .

(٥)وقال لى إن جمعتك الأقوال فلا قرب ، وان جمعتك الأفعال فلا حب(٥) .

وقال لى اجتمع بى تجتمع بمجتمع كل مجتمع(٦) وتستمع بمستمع كل مستمع فتحوى سواك فتخبر عنه ولا يحويك(٧) سواك فيخبر عنك .

وقال لى قرب هو صفة بعد هو صفة حجاب هو صفة كشف هو صفة .

وقال لى قف من وراء الكون، فرأيت الكون فسألت الكون بجهل الكون فسألت الجهل بجهل الجهل .

وقال لى القوة فى وجد الجهل الدائم والعزم فى القوة والصبر فى العزم والثبات فى الصبر والمعرفة فى الثبات وهو مسكنها .

وقال لى انظر(٨) الى الشاهد الذى أنت به فى الغيبة هو الشاهد الذى أنت به فى الذمة .

وقال لى إن أكلت من يدى لم تطعك جوارحك(٩) فى معصيتى .

---

(١) عن ا ب ت (٢) وتفترق ا ج ل (٣)ـ(٣) قل ج (٤) انقلك ت ج (٥)ـ(٥) ت ــ (٦) وتسمع ا ب ل (٧) شىء ا ب[٢]
(٨) ب ت ــ (٩) على ا ب ت

وقال لى انمـا تطيع كل جارحة من يأكل من يده .

وقال لى الشاهد الذى به تلبس هو الشاهد الذى به تنزع[١] .

وقال لى الشاهد الذى به تستقر هو الشاهد الذى فيه تستقر .

وقال لى الشاهد الذى به تعلم هو الشاهد الذى به تعمل .

وقال لى الشاهد الذى به تنام هو الشاهـد الذى به تموت[٢] والشاهـد الذى به تستيقظ هو الشاهد الذى به تبعث .

وقال لى لا يجرى عليـك فى نومـك إلا حكم ما[٣] نمت به ، ولا يجرى عليـك فى موتك إلا حكم ما[٣] مت به .

وقال لى رد علىّ فى كل شىء أرد عليك فى كل شىء .

وقال لى اذكرنى فى كل شىء أذكرك فى كل شىء .

٣٤ — موقف ما لا ينقال

أوقفنى فى ما لا ينقال وقال لى به تجتمع فيما ينقال .

وقال لى إن لم تشهد ما لا ينقال تشتت بما ينقال .

وقال لى ما ينقال يصرفك الى[٤] القولية والقوليـة قول والقول حرف والحرف تصريف ، وما لا ينقال يشهدك فى كل شىء تعرفى اليه ويشهدك من كل شىء مواضع معرفته .

وقال لى العبارة ميل فاذا شهدت ما لا[٥] يتغير لم[٦] تمل .

---

(١) ينزع ب ل (٢) وتستيقظ ا ب ت ل ﺟ (٣)—(٣) ا —

(٤) قوليته ا ب ت ل (٥) يتعبر ب ت (٦) تقبل ب تميل ج

وقال لى القــول يصرف الى[1] الوجد[2] والتــواجد بالقول[3] يصرف الى المواجيــد بالمقولات .

وقال لى المواجيد بالمقولات كفر على حكم التعريف .

وقال لى لا تسمع فىّ من الحرف ولا تأخذ خبرى عن الحرف .

وقال لى الحرف يعجز أن يخبر عن نفسه فكيف يخبر عنى .

وقال لى أنا جاعل الحرف والمخبر عنه .

وقال لى أنا المخبر عنى لمن أشاء أن أخبره .

وقال لى لإخبارى علامة بإشهاد[4] لا توجد بسواه ولا يبدو إخبارى إلا فيه .

وقال لى لا تزال تكتب ما دمت تحسب فاذا لم تحسب لم تكتب .

وقال لى اذا لم تحسب ولم تكتب ضربت لك بسهم[5] فى الأمية لأن[6] النبي[7] الأمى[8] لا[9] يكتب ولا يحسب .

وقال لى لا تكتب ولا تهم ، ولا تحسب ولا تطالع .

وقال لى الهمّ يكتب الحقّ والباطل ، والمطالعة تحسب الأخذ والترك .

وقال لى ليس منى ولا من نسبتى[10] من كتب الحقّ والباطل وحسب الأخذ والترك .

وقال لى كل كاتب يقرأ[11] كتابته وكل قارئ يحسب قراءته .

---

(١) المواجيد ج (٢) والمواجيد ج (٣) تصرف ج (٤) اشهاد ج
(٥) سهما م (٦) وقال لى النبي ج (٧) م — (٨) ل —
(٩) صلعم ا ب ت + (١٠) حيلتى ج نسبى م (١١) كتابه ا ب ت

٣٥ — موقف اسمع عهد ولايتك

أوقفني وقال لى ما فطرتك لتأتمر للعلم ولا ربيتك[١] لتقف على باب[٢] سواى ولا علمتك لتجعل علمى ممرا[٣] تعبر عليه الى النوم عنه ولا اتخذتك جليسا لتسألنى ما يخرجك عن مجالستى .

وقال لى ما أسفرت لك[٤] فى الشباب لأشقيك فى المشيب .

وقال لى اعرف من أنت فمعرفتك من أنت هى قاعدتك التى لا تنهدم وهى سكينتك التى لا تزل[٥] .

وقال لى فرضت عليك أن تعرف من أنت أنت ولىّ وأنا وليك .

وقال لى اسمع عهد ولايتك : لا تتأول علىّ بعلمك ولا تدعنى من أجل نفسك واذا خرجت فالىّ واذا دخلت فإلىّ واذا نمت فنم فى التسليم الىّ واذا استيقظت فاستيقظ فى التوكل علىّ .

وقال لى بقدر ما توظف لنفسك من العمل لى[٦] يسقط عنك من العمل لك ، وبقدر ما يسقط عنك من العمل لك[٦] يكون قيامى بك وقيوميتى لك .

وقال لى استعن بالدعاء الىّ على الوقوف فى مقامك[٧] بين يدىّ[٧] .

وقال لى إن لم تدع الىّ فسكوتك يدعو اليك بما عرف منك فاحذرنى لا تكون[٨] لسكوتك داعية لنفسك الى نفسك وأنت تحتسب علىّ بالسكوت قربة الىّ .

وقال لى اكتب فى عهدك : إذا تعرفت اليك سقطت المعارف من سواك وإذا لم أتعرف اليك فمعرفتك على أيدى العارفين .

---

(١) زينتك ا ب رتبتك ج (٢) أبواب ج (٣) سميرا ج م (٤) من وجهى ا ب ت ل + (٥) تزول ب تزال ل (٦)—(٦) ا — (٧)—(٧) م — (٨) يكون ت ل م

وقال لى الليل لى لا للقرآن يتلى، الليل لى لا للمحامد والثناء .

وقال لى[(١)] الليل لى لا[(١)] للدعاء، إن سرّ الدعاء الحاجة وان سرّ الحاجة النفس وان سرّ النفس ما تهوى .

وقال لى إن كان صاحبك فى ليلك من أجل القرآن بلغ أقصى همّك الى جزئك فاذا[(٢)] بلغه فارق فلا ليلك ليل القرآن ولا ليلك ليل الرحمن، وان كان صاحبك فى ليلك من أجل المحامد والثناء بلغ أقصى همّك الى اجتهادك فاذا[(٣)] بلغه فارق[(٣)] واذا فارق قليل[(٤)] النوام[(٥)] نمت[(٦)] أم لم تنم بلى من كان[(٧)] لى ليله نام[(٨)] أو لم ينم فذاك صاحب الليل وصاحب فقه الليل أشرفت به على الليل وعلى أهل الليل. فهو بمقاماتهم فيه أعرف ولمبالغ نهاياتهم فيه أدرك .

وقال لى كيف تنظر الى السماء والأرض وكيف تنظر الى الشمس والقمر وكيف تنظر الى كل شىء كان[(٩)] منظورا لعينك أو[(٩)] كان منظورا لقلبك[(١٠)] وذاك أن تنظر اليه باديا منى وهو أن تنظر الى حقائق معارفه التى تسبح بحمدى وتقول لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ[(١١)] السَّمِيعُ الْبَصِيرُ[(١١)] .

وقال لى لا تذهب عن هذه الرؤية تختطفك[(١٢)] المرئيات ولا تخرج صفتك عن هذه الرؤية تختطفك صفتك .

وقال لى إن لم تخرج صفتك عن هذه الرؤية صبرت عن صفتك وعن دواعى صفتك[(١٣)] واذا صبرت عن صفتك وعن دواعى صفتك[(١٣)] قيل[(١٤)] بين يدىّ فلان وقلت

(١)-(١) ج — (٢) بلغته ب ت م (٣)-(٣) ا م —
(٤) قليل ب ت ج (٥) ليل ل + (٦) أو ا ب ت ل (٧) فى ب ج ا ل (٨) أم ج (٩)-(٩) بعد لقلبك ج (١٠) وهو ج وذلك م
(١١)-(١١) ج — (١٢) تخطفك ل م (١٣) فاذا ا ب ت
(١٣)-(١٣) ل — (١٤) لك ا ب ت + لى ل +

لملائكتى فلان ولىّ فشهرتك بى وكتبت على جبينك ولايتى وأشهدتك أنى معك أين كنت وقلت لك قل فقلت واشفع فوقع .

وقال لى إن لم تخرج صفتك عن هذه الرؤية وقفت فى مقام العصمة وأثبتّ فيك حشمة من الشهوات وحياء من تناول العادات .

وقال لى انما أظهرت الشهوات سترا على المستور لأنه لا يستطيع أن يقوم بين يدىّ إلا فى سترة فمن كشفت له عن نفسه لم أستره من بعدها بنفسه .

وقال لى اذا رأيت نفسك كما ترى السموات والأرض رأيت الذى[(١)] يراها منك هو أنت لا الى حاجة ترجع ولا الى خليقة تسكن[(٢)] فلستترى إياك ما ابتليتك بصفة لا تثبت فى حكمك ولا تقوم[(٣)] فى مقامك فصفتك ترجع لا أنت وصفتك تميل لا أنت تميل[(٤)] .

وقال لى لو أحببت الدنيا جمعت بها علىّ .

وقال لى[(٥)] لأن تكون لك أحسن من أن تكون بك ولأن تكون بك أحسن من أن تكون فيك[(٦)] ولأن تكون فيك[(٦)] أحسن من أن تكون لا فىّ ولا فيك .

٣٦ — موقف وراء المواقف

أوقفنى وراء المواقف وقال لى الكون موقف .

وقال لى كل جزئية من الكون موقف .

وقال لى الوسوسة فى كل موقف والخاطر فى كل كون .

وقال لى طافت الوسوسة على كل شىء إلا على العلم .

وقال لى العقود قائمة فى العلوم والوسوسة تخطر فى أحكام العلوم .

---

(١) راها ا ل يراك ج (٢) فلست ترى ب ت فلتسرى م (٣) يقوم ب ت
(٤) ج — (٥) لا ت ج (٦)—(٦) ج —

وقال لى اذا جاءتك الوسوسة فانظر الى مجيئها ومنصرفها واعتراضك عليها ترى الحقّ وتشهده وهو ما تنفيها[١] به وترى الباطل وتشهده وهو ما نفيت[٢] .

وقال لى من تعلّق بالكون عرض له الكون .

وقال لى الوسوسة فىّ علم من أعلام التحريض علىّ .

وقال لى قد جاءتك معارفى بلطفى وأسفر لك تكلّمى عن حبّى .

وقال لى كل شىء يصدرك[٣] إلىّ يصدرك[٣] ومعك بقية منك أو من غيرك إلا الوسوسة فإنها تصدرك إلىّ وحدك .

وقال لى الوسوسة ردّى إياك إلىّ بالقهر .

وقال لى انظر الى الوسوسة[٤] عمّ تخرجك فلن تصلح إلا على مفارقته[٥] وبم تعلقك فلن تصلح إلا على التعلّق به .

وقال لى الجهل وراء المواقف فقف فيه فهو[٦] وراء مقام الدنيا والآخرة .

وقال لى من لم يستقرّ فى الجهل لم يستقرّ فى العلم .

وقال لى الجهل وراء المواقف فمن وقف فيه أدرك علوم المواقف .

وقال لى اختم علمك[٧] بالجهل وإلا هلكت به ، واختم عملك[٨] بالعلم وإلا هلكت به .

وقال لى كلما على التراب من التراب فانظر الى التراب تذهب عما هو منه وترما[٩] قلبه عن عينه فى[١٠] مرأى العيون[١١][١٠] لعينه فلا تخطفك عيونه .

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(١) ج[١] ــ ينفيها ب ل نفيتها ج[٢] (٢) ينفيها به ب بقيت ت (٣)ــ(٣) ب ج ــ يصدرك ت ــ (٤) عما ج م (٥) وبما ج (٦) ج ــ (٧) عملك ب ت (٨) علمك ت (٩) وترى ب[٢] ج (١٠)ــ(١٠) الى العيون ج (١١) ت ل ــ بعينه م

وقال لى اتخذ أعوانا تتقلّب[1] عينك فاذا لم[2] تتقلب[1] عينك فلا أعوان .

وقال لى لا يكون لا أعوان حتى يكون لا زمان[3] ولا يكون لا زمان[4] حتى يكون لا أعيان ولا يكون لا أعيان حتى لا تراها وتراني .

وقال لى اذا حزنك[5] أمر فالبابب[6] فان حزنك فى الباب فالوقفة فان حزنك[7] فى الوقفة فالوقفة .

وقال لى الوقفة هى مقامك منى وكذلك وقفة كل عبد هى[8] مقامه منى .

وقال لى خاطب من خاطبت[9] بمبلغه الذى يحبّ أن يذكرنى فيه فهى حاله التى عليها ما يقرّ .

وقال لى لها من خاطبته برغبته وانقطع من خاطبته برهبته واتصل من خاطبته بمبلغه .

وقال لى إن[10] كان النعت مبلغا[11] فهو مبلغ لا نعت ، وان كان النعت لا مبلغ فهو نعت .

وقال لى المبلغ منتهى النسب والنسب منتهى السبب .

وقال لى دام النسب ما دام السبب ودام السبب ما دام الطلب ودام الطلب ما دمت ودمت ما لم ترنى فاذا رأيتنى لا أنت[12] واذا لا أنت لا طلب وإذ[13] لا طلب لا سبب وإذ[13] لا سبب لا نسب وإذ[13] لا نسب لا حدّ وإذ[13] لا حدّ لا حجبة .

وقال لى المعرفة التى ما فيها جهل هى المعرفة التى ما فيها معرفة .

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(١) ج ــ (٢) تتقلب ب ت تقلب ج (٣) أزمان م (٤) أزمان ج م
(٥) أحزنك ب اجزتك ت حزبك ج (٦) فالباب ا ب ل فى الباب ت
(٧) حزبك ج (٨) هو ج (٩) خاطبته ا ب ت (١٠) اذا ا ب ت ل
(١١) مبلغ ج مبلغوا ل (١٢) واذ ت م (١٣) واذا ج ل

وقال لى العلم الربانى لا يتعلّق بالعبودية ولا تستقر[1] عليه .

وقال لى اعرف المعرفة تعرف بالمعرفة ، اعرفنى تعرف بى ، ولن تعرفنى حتى لا إلا ما تعرف ولن تجهلنى حتى لا إلا ما تجهل فلا أنا ما عرفت ولا أنا ما جهلت .

وقال لى المعــرفة من كل شىء حدك الكل من كل كلّية حدك الحــد من كل حدّية منتهاك الجزء من كل جزئية تقلّبك .

وقال لى إن بقيت[2] للباطن عليك إمرة فقد بقيت للظاهر عليك فتنة .

وقال لى اذا نفيت ما سواى لقيتنى[3] بعدد ما[4] خلقت حسنات .

وقال لى ما كل من نفى سواى رآنى ومن رآنى فقد نفى ما سواى .

وقال لى لا تكون عبدى حتى أدعوك بلسانى الى السوى فتجيب الدعاء وتنفى السـوى .

وقال لى أنت عبد السوى ما رأيت له أثرا[5] .

وقال لى أثر كل شىء حكمه .

وقال لى اذا لم تر للسوى أثرا[6] لم تتعبّد له .

وقال لى لا تبع ما عرفتنى فيه من حالك بما لم تعرفه .

وقال لى هيمنت الرؤية على المعرفة[7] كما هيمنت المعرفة على العلم[7] .

وقال لى إن أثبتّ السوى ومحوته فمحوك له إثبات .

وقال لى من رآنى شهد أن الشىء لى ومن شهد أن الشىء لى لم يرتبط به .

وقال لى ما ارتبطت بشىء حتى تراه لك من وجه ، ولو رأيته لى من كل وجه[8] لم ترتبط به[8] .

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(١) يستقر ت ج ك (٢) للناظر ب (٣) بعد ب (٤) حلفت ب

(٥) أثر ج (٦) أثر ت ج (٧)ـ(٧) ب — (٨)ـ(٨) ج —

وقال لى من لم يرنى رأى الشىء لى ولم يشهده لى، وما كل من رآنى شهد ما رأى[١] .

وقال لى الشهادة أن تعرف وقد ترى ولا تعرف .

٣٧ — موقف الدلالة

أوقفنى فى الدلالة وقال لى المعرفة بلاء الخلق خصوصه وعمومه وفى الجهل نجاة الخلق[٢] خصوصه وعمومه .

وقال لى معرفة لا جهل فيها لا تبدو ، جهل لا معرفة فيه لا يبدو .

وقال لى أدنى ما يبقى من المعرفة اسم البادى .

وقال لى عرّفنى الى من يعرفنى يرانى عنـدك فيسمع منى ، ولا تعرّفنى الى من لا يعرفنى يراك[٣] ولا يرانى[٣] فلا يسمع منى وينكرنى .

وقال لى إذا عرفت من تسمع[٤] منه عرفت ما تسمع .

وقال لى لن تعرف من تسمع[٤] منه حتى يتعرّف اليك بلا نطق .

وقال لى اذا تعرّف اليك بلا نطق تعرّف اليك بمعناه فلم تمل[٥] فى معرفته .

وقال لى أنكرتنى[٦] كل معرفة لم أشهدها أننى جاعلها ، وهربت إلىّ كل سريرة لم أشهدها أننى مطالبها .

وقال لى خوف كل عارف بقدر ما استأثرت[٧] معرفته بنفعه[٨] فى معرفته[٩] .

وقال لى كل أحد تضرّه معرفته إلا العارف الذى وقف بى فى معرفته .

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(١) يرى ج م (٢) عمومه وخصوصه ب ت (٣)—(٣) ج — (٤) ج —
(٥) تميل ب ت ج ل (٦) اذكرنى ا ب ت ل (٧) استأثر ا ب ت ل
(٨) بنعته ا ب ت ل بنفعه ج (٩) ج —

وقال لى إن عرفتنى بمعرفة أنكرتنى من حيث عرفتنى .

وقال لى اذا ذكرتنى عند الواقف فلا تصفنى يطلع عليك ما استودعته من أنوارى .

وقال لى أطرد عنى كل من لم يرنى تظفر بالحيوة بين يدىّ .

وقال لى من سألك عنى فسله عن نفسه فان عرفها فعرّفنى اليه وان لم يعرفها[1] فلا تعرّفنى اليه[1] فقد[2] غلقت بابى دونه .

وقال لى المعارف المتعلّقة بالسوى نكر فى المعارف التى لا تتعلّق[3] به .

وقال لى لو[4] أحبّنى الجاهل لعفوى[5] عما[5] جهل[6] ولو أحبّنى العالم لجودى عليه[7] بما[7] علم فالجاهل يعلم عفوى ولا يشهده فيحبّنى[8] بإشهاده والعالم يعلم عطائى[9] وجودى ويشهد فى جريرته مواقع عفوى فيحبّنى لما شهد .

وقال لى من احببته[10] اشهدته[11] فلما[10] شهد أحبّ .

وقال لى المعرفة نار تأكل المحبة لأنها تشهدك حقيقة الغنى[12] عنك .

[13]وقال لى الوقفة نار تأكل المعرفة لأنها تشهدك[14] المعرفة سوى[13] .

وقال لى الشهوة[15] نار تأكل الوقار ولا طمأنينة إلا فيه ولا معرفة إلا فى طمأنينة .

وقال لى الهوى يأكل[16] ما دخل فيه .

وقال لى الجزاء مادة الصبر إن انقطعت عنه انقطع .

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(١)—(١) ج م — (٢) أغلقت ا ب ت ل (٣) يتعلق ا ب ت ل
(٤) ان ج (٥)—(٥) بما عفوت ما ج (٦) وان ج (٧)—(٧) بما
أعطيت ما ج (٨) له ج (٩) ج — (١٠)—(١٠) احبنى لما شهد ج
(١١) م — (١٢) ج — (١٣)—(١٣) ج — (١٤) معرفة السوى م
(١٥) ج م — (١٦) كلما ت .

وقال لى الصبر مادة القنوع إن انقطعت عنه انقطع .[١]

وقال لى القنوع[٢] مادة العز إن انقطعت عنه انقطع[١] .[٢]

وقال لى سرت الدلالة إلا إلىّ فلا دليل[٣] يعلم ولا مدلول يسلك .

وقال لى الدالّ كالطالب فانظر على ماذا تدلّ فإنك طالبه و بطلبك آخذ .[٤]

وقال لى الخوف مصحوب المعرفة و إلا فسدت ، والرجاء مصحوب الخوف و إلا قطع .

وقال لى مصحوب كل شىء غالب حكمه وحكم كل شىء راجع الى معنويته ومعنوية كل شىء ناطقة عنه ونطق كل شىء حجابه اذا نطق .

وقال لى المعرفة الصمتية تحكم والمعرفة النطقية تدعو .

وقال لى الحكم كفاية والدعاء تكليف .

وقال لى اردد إلىّ[٥] كل قلب ينصح لى فى الموعظة .

وقال لى إن رددت القلوب الى ذكرى فما رددتها إلىّ .

وقال لى أنا العزيز الذى لا يهجم عليه بذكره[٦] ولا يطلع عليه بتسميته .

وقال لى أنا القريب الذى لا يحسّه[٧] العلم ، وأنا البعيد الذى لا يدركه العلم[٨] .

٣٨ — موقف حقّه

أوقفنى فى حقّه وقال لى لو جعلته بحرا تعلّقت بالمركب فان ذهبت عنه بإذهابى فبالسير فان علوت عن السير فبالساحلين فان طرحت الساحلين فبالتسمية[٩] حقّ و بحر

(١)—(١) ا ب ت ل — (٢)—(٢) م — (٣) يدل ا ب ت ل
(٤) و يطالبك آخر ا ب ت ل (٥) م — (٦) تذكره ج (٧) القرب ج٢
(٨) القرب ج١ (٩) فالتسمية ا ب ت ل

وكل تسميتين تدعوان[1] والسمع[2] يتيه فى لغتين فلا على[3] حقى حصلت ولا على البحر سرت، فرأيت الشعاشع[4] ظلمات[5] والمياه حجرا صلدا .

وقال لى من لم ير هذا فما وجب عليه حق ومن رآه فقد وجب عليه حق[6] ومن وجب عليه فكلم[7] سواى كفر والحد كله حجاب لا أظهر من ورائه وليس فى رؤية حق إلا رؤيته ، فرأيت ما لا يتغير فأعطانى حكما يتغير فرأيت كل شىء خلق[8] .

وقال لى لا تستثن[9] ، فما بقى خلق وانقسمت الرؤية عينية وعلمية فاذا هو كله لا يتحرك ولا يتكلم .

وقال لى كيف رأيته من قبل رؤية حق ، فقلت يتحرك ويتكلم ، فقال لى اعرف الفرق لئلا تتيه . وعرج بى عن حقه فلم أر شيئا ، فقال لى رأيت كل شىء وأطاعك كل شىء ورؤيتك كل شىء بلاء وطاعة كل شىء لك[10] بلاء . وعرج بى عن ذلك كله .

وقال لى كله لا أنظر إليه ولا يصلح لى .

٣٩ — موقف بحر

أوقفنى فى بحر ولم يسمه وقال لى[11] لا اسميه[12] لأنك لى[13] لا له واذا عرفتك[14] سواى[15] فأنت أجهل الجاهلين، والكون كله سواى[16] فما دعا[17] إلى لا إليه فهو منى[18] كان أجبته

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(١) السمع ا ب ت ل (٢) الى تيه ا ب٢ ت الى سبب ب١ يفيه ل (٣) على على ت فى م (٤) الشعاع ب ت (٥) ظلمة ا ب ت ل (٦) ج
(٧) حقى م + (٨) خلقا ا ب ت ل (٩) تستثنى ج م (١٠) ت ل
(١١) فقال ج (١٢) اسمه ج (١٣) م — (١٤) عرفك ج
(١٥) سوى م (١٦) سوى ب م (١٧) دعاك ا ب ت ل (١٨) م —

عذبتك ولم أقبل ما[1] تجئ به، وليس لى منك بدّ وحاجتى كلها عندك فاطلب منى الخبز والقميص فإنى أفرح وجالسنى أسرّك ولا يسرّك غيرى، وانظر إلىّ[2] فإنى ما أنظر إلا إليك، واذا[3] جئتنى بهذا كله وقلت لك إنه صحيح[4] فما أنت منى ولا أنا منك .

٤٠ — موقف هو ذا[5] تنصرف

أوقفنى بين يديه وقال لى هل ترى غيرى، قلت[6] لا، قال فانظر إلىّ . فنظرت اليه يخفض القسط ويرفعه ويتولّى كل شيء هو وحده .

وقال لى لا ترانى إلا بين يدىّ وهو ذا[5] تنصرف وترى غيرى ولا ترانى فاذا رأيته فلا تجحده واحفظ وصيتى فإنك إن ضيعتها كفرت، واذا قال لك أنا فصدّقه فقد صدّقته. واذا قال لك هو فكذّبه[7] فإنى قد كذّبته .

٤١ — موقف الفقه وقلب العين

أوقفنى وقال لى ما أنت قريب ولا بعيد ولا غائب ولا حاضر ولا أنت حىّ ولا ميت[8] فاسمع وصيتى وإذا سمّيتك فلا تُسم وإذا حليتك[9] فلا تُحلّ[10] ولا تذكرنى فإنك إن ذكرتنى أنسيتك ذكرى، وكشف لى عن وجه كل شيء فرأيته متعلّقا بوجهه وعن ظهر كل شيء فرأيته متعلّقا[11] بأمره ونهيه .

وقال لى انظر الى وجهى، فنظرت . فقال ليس غيرى، فقلت ليس غيرك .

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(١) منك ا ب ت + (٢) م — انى ج (٣) أجبتنى لهذا ت (٤) فما أنا منك ولا أنت منى ا ب ت ل (٥) يتعرف ج (٦) نقلت ا ب ت (٧) فانى م (٨) أنت ا ب ت + (٩) خليتك ج (١٠) تخلى ج (١١) معلقا ج

(١) وقال لى (١) انظر الى وجهك، فنظرت . فقال ليس غيرك، فقلت ليس غيرى، فقال اخرج فأنت الفقيه، فخرجت أسعى فى الفقه وصحّ لى قلب العين فقلبتها بالفقه وجئت بها اليه، فقال لا أنظر الى (٢) مصنوع .

٤٢ — موقف نور

أوقفنى فى (٣) نور وقال لى لا أقبضه ولا أبسطه ولا أطويه ولا أنشره ولا أخفيه ولا أظهره، وقال يا نور انقبض وانبسط وانطو وانتشر واخف واظهر، فانقبض وانبسط وانطوى وانتشر وخفى وظهر، ورأيت حقيقة لا أقبض وحقيقة يا نور انقبض .

(٤) وقال لى ليس أعطيك أكثر من هذه العبارة، فانصرفت فرأيت طلب رضاه معصيته، فقال لى أطعنى فاذا أطعتنى فما أطعتنى ولا أطاعنى أحد، فرأيت الوحدانية (٥) الحقيقية والقدرة (٦) الحقيقية، فقال (٧) غض عن هذا كله وانظر اليك وإذا نظرت اليك لم أرض وأنا (٨) أغفر ولا أبالى .

٤٣ — موقف بين يديه

أوقفنى بين يديه وقال لى ما رضيتك لشىء ولا رضيت لك شيئا ، سبحانك أنا أسبّحك فلا تسبّحنى وأنا أفعلك وأفعّلك (٩) فكيف تفعلنى . فرأيت الأنوار ظلمة والاستغفار مناوأة والطريق كله لا ينفذ (١٠)، فقال لى سبّحك وقدّسك وعظّمك وغطّك عنى ولا تبرزك فإنك إن برزت لى أحرقتك وتغطّيت عنك .

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(١)–(١) فقال ج (٢) المصنوع ج (٣) نوره ج (٤) فقال ج
(٥) الحقيقة ت (٦) الحقيقة ت ج (٧) م – غط ت ل غظ ج
(٨) اعفو ج (٩) أجعلك ا ب ل أفعل لك ت (١٠) ينفد ت ل م

وقال لى [1] اكشف لى ولا تغطّ [1] فإنك إن تغطّيت هتكتك وإن هتكتك لم أسترك فتغطّيت ولم أبرز وتكشّفت ولم أتغطّ، فرأيته يرضى ما لا يرضى ولا يرضى ما يرضى، فقال إن أسلمت أحدث [2] وإن طالبت أسلمت، فرأيته فعرفته ورأيت نفسي فعرفتها، فقال لى [3] أفلحت [4] واذا جئت الىّ فلا يكن معك من هذا كله شيء [5] لأنك لا تعرفنى ولا تعرفك [5].

٤٤ — موقف من أنت ومن أنا

أوقفنى وقال لى من أنت [6] ومن أنا [6]، فرأيت الشمس والقمر [7] والنجوم وجميع الأنوار

وقال لى ما بقى نور [8] فى مجرى [9] يجرى إلا وقد رأيته [9]، وجاءنى كل شيء [10] حتى لم يبق [11] شيء فقبّل بين عينىّ وسلّم علىّ [12] ووقف فى الظل.

وقال لى تعرفنى ولا أعرفك، فرأيته كله يتعلّق بثو بى ولا يتعلّق [13] بى، وقال هذه عبادتى، ومال ثو بى وما ملت فلما مال ثو بى قال لى من أنا، فكسفت الشمس والقمر وسقطت النجوم وخمدت الأنوار وغشيت الظلمة كل شيء سواه ولم تر عينى ولم تسمع أذنى وبطل حسّى، ونطق كل شيء فقال الله أكبر، وجاءنى كل شيء وفى يده حربة، فقال لى اهرب، فقلت الى أين، فقال قع فى الظلمة، فوقعت فى الظلمة فأبصرت نفسى، فقال لى [14] لا تبصر غيرك أبدا ولا تخرج من الظلمة أبدا فاذا أخرجتك منها أريتك نفسى فرأيتنى واذا رأيتنى فأنت أبعد [15] الأبعدين.

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(١)—(١) فقال ج م (٢) اتخذت ج الحدث ل (٣) ا ت —
(٤) فاذا ب ت (٥)—(٥) م — (٦)—(٦) ج — (٧) ا ب ت ل —
(٨) ا ب — من ل (٩) — وأحد ج١ (١٠) حين ا وقال ج (١١) ما بقى ج
(١٢) ووقفت ل (١٣) فى ج (١٤) ا ت م — (١٥) ج١ —

٤٥ — موقف العظمة

أوقفني في العظمة وقال لي لا يستحق أن يغضب غيري[١] فلا تغضب أنت فإنك إن تغضب فتغضب[٢] وأنا لا أغضب فان غضبت أذللتك لأن العـزة لي وحدي ، فرأيت كل شيء قد دخل في الغضب .

وقال لي انظر كيف أخرجك منه،[٣] فأخرجه فلم أر إلا الحجة وحدها ، فقال[٤] رأيت الصحيح .

وأوقفني في الرحمانيـة فقال لا يستحق الرضا غيري فلا ترض أنت فإنك إن رضيت محقتك، فرأيت كل شيء ينبت و يطول كما ينبت الزرع ويشرب المـاء كما يشرب به وطال حتى[٥] جاوز العرش .

وقال لي إنه يطول أكثر ممـا طال وإني لا أحصـده، وجاءت الريح فعبرته فلم تخلله وجاءت[٦] السحاب فأمطرت على العود وأنبـل[٧] الورق فاخضر العود واصفر الورق، فرأيت كل متعلق منقطعا وكل معلق[٨] مختلفا .

[٩]وقال لي لا تسألني فيما رأيت فإنك غير محتاج ولو أحوجتك[١٠] ما أريتك ولا تقعد في المزبلة فتهر عليك الكلاب واقعـد في القصر المصون وسـد[١١] الأبواب ولا يكون معك غيرك و[١٢] إن طلعت الشمس أو طار طائر فاستر وجهك عنه فإنك إن رأيت غيري عبدته وإن رآك غيري عبـدك وإذا جئت إلى فهات الكل معك وإلا لم أقبلك فاذا جئت به رددته[١٣] عليك ولا[١٤] تنفعك شفاعة الشافعين .

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(١) بما كسبت يداه م + (٢) ج — (٣) الى العز م + (٤) لى ب ت + (٥) جاوز ت جاز ج (٦) السحابة ج (٧) العروق ب ت (٨) به ا ب ت ل + (٩) قال ا ب ت (١٠) رأيتك ا ج ا ل م (١١) عليك ا ب ت ل + (١٢) فان ا ب ت ل (١٣) اليك ا ب ت ل (١٤) ينفعك ب ج ل

٤٦ — موقف التيه

أوقفني فى التيه فرأيت المحاج كلها تحت الأرض وقال لى ليس فوق الأرض محجة، ورأيت الناس كلهم فوق الأرض والمحجات كلها فارغة ورأيت من ينظر الى السماء لا يبرح من فوق الأرض ومن ينظر الى الأرض ينزل الى المحجة ويمشي فيها .

وقال لى من لم يمش فى المحجة لم يهتد[١] إلىّ .

وقال لى قد عرفت مكانى فلا تدل علىّ، فرأيته قد حجب كل شيء وأوصل[٢] كل شيء .

وقال لى اصحب المحجوب وفارق الموصول وادخل علىّ بغير إذن فإنك إن استأذنت حجبتك و إذا دخلت الىّ فاخرج بغير إذن فإنك إن استأذنت حبستك[٣]، فرأيت كلما أظهر إبرة وكلما أستر خيطا[٤] .

وقال لى اقعد فى ثقب[٥] الإبرة ولا تبرح و إذا دخل الخيط[٦] فى الإبرة فلا تمسكه وإذا خرج فلا تمده وافرح فإنى لا أحبّ إلا الفرحان، وقل لهم قبلنى وحدى وردّكم كلكم فاذا جاؤوا معك قبلتهم ورددتك و إذا تخلّفوا عذرتهم ولمتك[٧]، فرأيت الناس كلهم براء .

وقال لى أنت صاحبي فاذا لم تجدنى فاطلبنى عند أشدّهم علىّ تمرّدا وإذا وجدتنى فلا تعصه[٨] و إن لم تجدنى فاضرب به بالسيف ولا تقتله فأطالبك به، وخل بينى وبينك ولا تخل بينى وبين الناس وخاصمنى وتوكّل لهم علىّ فاذا أعطيتك ما تريد فاجعله

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(١) يهتدى ت ج (٢) وواصل ت م (٣) جلستك ا ب حسبتك ت
(٤) حيطا ا ب (٥) ثوب ج[١] نقب ا ب ج[٢] (٦) المخيط ت (٧) ولمثلك ت (٨) تغضبه ب[١] ت تغفله ج

قربانا للنار، وقف فى ظل فقير من الفقراء فسله أن يسألنى ولا تسألنى أنت فأمنع غيرك بمسئلتك فتكون ضدّا لى وأخذلك، فرأيت طرح كل شىء الفوز .

وقال لى إن طرحت أفلست وأنا لا أحبّ إلا الأغنياء ولا أكره إلا الفقراء فلا أرى معك غنيا[1] ولا فقيرا[2] فإنى لا أنظر الى الأنواع .

٤٧ — موقف الحجاب

أوقفنى فى الحجاب فرأيته قد احتجب عن طائفة بنفسه واحتجب عن طائفة بخلقه، وقال لى ما بقى حجاب،[3] فرأيت العيون كلها تنظر الى وجهه شاخصة فتراه فى كل شىء احتجب به واذا أطرقت رأته فيها .

وقال لى رأونى وحجبتهم برؤيتهم إياى عنى .

وقال لى ما سمعوا منى قط ولو سمعوا[4] ما قالوا لا .

وقال لى ادخل السوق وإلا كفرت وافتقرت .

وقال لى ادخل السوق فناد ولا تقعد تاجرا .

وقال لى إذا أخذت أجرتك فلا تنفق منها شيئا .

وقال لى ما جلست قط على الطريق .

وقال لى المماليك فى الجنّة والأحرار فى النار .

وقال لى دور الجنّة كلها حمامات .

وقال لى هذا[5] كله لا يرى[5] إلا عندى .

وقال لى إن لم تجالس إلا نفسك جالستك .

---

(١) غنى ج (٢) فقر ج (٣) ورأيت ج م (٤) منى ا ب ت ل +
(٥)-(٥) لا يرى كله ج

وقال لى تموت ولا يموت ذكرى لك .

وقال لى ليس من عرفنى منك كمن لم يعرفنى .

وقال لى استعذ بى من شر ما يعرفنى منك .

وقال لى كلك يعرفنى وليس كلك يحمدنى .

وقال لى كرهت لك الموت فكرهته ألا (١) أكره لأحبائى (٢) أن يفارقونى وإن لم أفارقهم

وقال لى جازف (٣) تفسك وإلا ما تفلح .

وقال لى حسابك غلط والغلط لا يملك به صواب .

وقال لى الحساب لا يصح إلا منى .

وقال لى من حجبته بخلق برزت له ، ومن حجبته بنفسى لم أبرز له ولم يرنى .

وقال لى اطلبنى فى ابتداء الصلوات .

وقال لى ما ظهرت قط فى خاتمة صلوة (٤) .

وقال لى اطلبنى فى خاتمة الصيام ولا (٥) تكاد ترانى (٥) .

وقال لى هذه أوطان (٦) العامة ليس بينى وبين من بينه وبينى طلب نسب (٧) .

وقال لى أنا الغنى ، فرأيت الرب بلا عبد ورأيت العبد بلا رب .

وقال لى أنا الرؤوف (٨) ، فرأيت الرب فى وسط العبيد وقد تعلق كل واحد منهم بحجزته .

وقال لى لو أخبرتك بكل شىء كان بيننا إخبار يجمعك عليك .

وقال لى إذا كنت لى فأنت بى وإذا كنت بى فأنت لك .

---

(١) أن لا ا ب لا ل (٢) لأحبابى ا ل م (٣) حارب ج (٤) ج١ — الصلوات ج٢ (٥)-(٥) تكاثرنى ت (٦) أوقات ا ب ت ل (٧) سبب ج

(٨) الروف ا ب الرحيم ت م

وقال لى ما أنت لى فى وجودك أوفى منك لى فى عدمك .

وقال لى هبك جئتنى بما أريد ورضيت ، كيف لك بعلمى بك لو بلوتك بما لم أبتلك به ماذا تكون صانعا .

وقال لى إن لم ينعقد الحياء بهذا[(١)] الرمز لم ينعقد أبدا .

وقال لى الرضا الثانى إنما هو فهم فى هذا[(٢)] الشأن .

وقال لى خلق لا يصلح لرب بحال .

٤٨ — موقف الثوب

أوقفنى فى الثوب وقال لى إنك فى كل شىء كرائحة الثوب فى الثوب .

وقال لى[(٣)] ليس الكاف تشبيها هى حقيقة أنت لا تعرفها إلا بتشبيه .

وقال لى كلما بدا علم فهو لما بين رضوان ومالك .

وقال لى قل للمستوحش منى الوحشة منك أنا خير لك من كل شىء .

وقال لى يوم الموت يوم العرس ويوم الخلوة يوم الأنس .

وقال لى أنا ظاهر فلا تزال ترانى .

وقال لى إن رأيتنى فيك كما رأيتنى فى كل شىء قلّ حبّك للدنيا .

وقال لى إن شغلتك بدلالة الناس علىّ فقد طردتك .

وقال لى أنا وشىء لا تجتمع وأنت وشىء لا تجتمع .

وقال لى إن كان مأواك القبر فرشته[(٤)] لك بيدى وإن كان مأواك الذكر[(٥)] نشرت عليك ذكرى وإن كنت أنا حسبك فما فى قبر ولا ذكر ولا مسرح ولا[(٦)] وكر .

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(١) الزبد ا × الزمان ت الزند ج (٢) ج — (٣) ١١ ت — اليس ٢١
(٤) ج — (٥) يسرت ا يشرف ج (٦) فكر ب٢ ج٢

وقال لى اذا رأيت عدوّى فقل له مصيبتك فى اعتراضك عليه أعظم من مصيبتى فى أخذك لى .

وقال لى أغريتك بى حيث لم أجعلك على[١] ثقة من عمرك .

وقال لى أىّ عيش لك فى الدنيا بعد ظهورى .

وقال لى أنظر اليك فى قبرك وليس معك ما أردته ولا ما أرادك .

وقال لى إن لم تقم بك قيومية لا علم لها لم[٢] تقم بك فى كل شىء .

وقال لى دع عنك كل عين وانظر الى ما سواها .

وقال لى أنا فى[٣] عين كل ناظر[٣] .

وقال لى قل لهم رجعت اليكم ، فقلت أوقفنى ومن قبل أن أرجع ما كان لى من قول لأنه أرانى التوحيد فكنت به لا أعرف فناء ولا بقاء وأسمعنى التوحيد ولم أعرف استماعه وردّنى بعد هذا كله كما كنت فرأيت فى الردّ صحيفة فأنا أقرأها عليكم .

وقال لى حصل لك كل شىء[٤] فأين غناك ، فاتك كل شىء[٤] فأين فقرك .

وقال لى أعذتك من النار فأين سكونك وأظفرتك بالجنّة فأين نعيمك .

وقال لى الجزء الذى يعرفنى لا يصلح على غيرى .

وقال لى ما بينى و بينك لا يُعْلَم فَيُطْلَب .

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(١) وثيقة ت ثقسه ج ثقة م (٢) يقم ل م (٣)–(٣) كل عين م
(٤)–(٤) ا م –

٤٩ — موقف الوحدانية

أوقفني في الواحدانيــة وقال لي أظهرت كل شيء يحجب عني ولا يدل عليّ لحفظ كل انسان من الحجبة[١] لحظه من التعلّق .

وقال لي ذكري أخصّ ما أظهرت وذكرى حجاب .

وقال لي اذا بدوت لم ترمن هذا كله شيئا[٢] .

وقال لي اقعــد فوق العرش أعرض[٣] عليك كل شيء[٤] ، فقعــدت فعرض عليّ فرأيت كل شيء حكومة وصف انفصلت عنه و بقي[٥] الوصف وصــفا والحكومة حكومة .

وقال لي انظر كيف عملت ، و بسط يده فوق وقال ما بقي فوق ، وبســط يده تحت وقال ما بقي تحت ، ورأيت كل شيء بين البســطين والأرواح والأنوار في الفوقية والأجسام والظلم في التحتية .

وقال لي الفوقية حدّ لما في التحتية وليس لما في الفوقية حدّ .

وقال لي التحتية لا حدّ[٦] والفوقية لا حدّ[٦] وقلب الكل بأصابع التحتية وقال أنت وقلب الكل بأصابع الفوقيــة وقال أنا وهو في الكل هو أبدى البــاديات بالمعنوية وأبدى[٧] فيها العوالم الثبتية و بدا على الثبتية ففنيت و بقيت المعنوية الأحدية[٧] .

وقال لي من يظهر معي أنا أظهرت وأظهرت فيما أظهرت فما محوته محو وما أثبته[٨] ثبت والثبت محو في الحياطة .

وقال لي اسمع لسان العوالم الثبتية في المبديات المعنويةّ ، واذا هي تقول الله الله

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(١) الحجبة ا (٢) شيء ب ت ا ج ل (٣) ا ت — (٤) فقعد ا ت
(٥) الموصوف ا ت (٦) تحد ا ب ت ل (٧)—(٧) ا ت —
(٨) ثبته ا ت

وقال لى لا يسمعها من هو فيها[١] أو فى الشواهد التى هى فيها .

وقال لى مقالها ثبت واذا بدوت عليه فنى المقال فتكون هى هى فى الثبت وهى البادى فى البادى وهذه منزلة عامية .

وقال لى إن طاف بك ذكر شىء فأنت فى الثبتية فتعبّد لى واجتهد أحسبه وأجازى عليه، واذا فنيت أذكار الأشياء فلا أنت أنت وأنت أنت وما أنا فى شىء ولا خالطت شيئا ولا حللت فى شىء ولا أنا فى فى ولا من ولا عن ولا كيف ولا ما ينقال أنا أنا أحد فرد[٢] صمد وحدى وحدى أظهرت[٣] لا مظهر إلا أنا وأظهرت فيما أظهرت العوالم الثبتية واذا بدوت فأفنيت الثبتية كان الاظهار لى لا لها حتى أردّه اليها باللبس الوقتية والمعادن[٤] الأينية فاحفظ[٥] حدّك بين المعنوية والثبتية .

وقال لى يسوءك كل ما منك أغفره لا يسوءك[٦] كل ما منى أصرف السوء كله .

وقال لى إن التزمت ما ألزمتك بين هذين كنت وليا .

٥٠ — موقف الاختيار

أوقفنى فى الاختيار وقال لى كلهم مرضى .

وقال لى هو ذا يدخل الطب عليهم بالغداة والعشى[٧] وأخاطبهم أنا على ألسنة الطب و يعلمون أننى أنا أكلمهم و يعدون الطب بالحمية ولا يعدوننى .

وقال لى كانوا فى يدى فقلبتهم الى يدى وليس أردّهم الى اليد التى كانوا فيها .

وقال لى إذا رأيت النار فقع فيها ولا تهرب فإنك إن وقعت فيها انطفت و إن هربت منها طلبتك[٨] وأحرقتك .

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(١) إذ فى ا أوق ب (٢) ج — (٣) ولا ا ب ت ل (٤) الا ثنينية ا ب ل الثبتية ت (٥) حدّى ا م (٦) ج^١ — (٧) واذا طبهم ا ب ت ل (٨) طالبتك ا ب ت ل

وقال لى أنا أوقد النار باليد الثانية .

وقال لى لا بدّ أن تحرّك عادة فاذا تحرّكت عادة فما لك أدب .

وقال لى صلوتك[١] لما يوقفك[٢] أو يعجلك وقصدك لما يحادثك أو تحادثه .

وقال لى ما لى باب ولا[٣] طريق .

وقال لى إذا تكلّمت فتكلّم وإذا صمتّ فاصمت .

وقال لى اخرج الى البريّة الفارغة واقعد وحدك حتى أراك فإنى إذا رأيتك عرجت بك من الأرض الى السماء ولم أحتجب عنك .

وقال لى إن لم تصحبك فى هذا كله دعوة عامى تهت .

وقال لى إذا كنت كما أريد فى كل شى فابك على نفسك ونادنى[٤] أعوذ بك من سوء القرين .

وقال لى إذا كنت لى كما أريد فى بعض الشىء فقد ركبت الخطر وإن تحرّك بؤبؤ عينك ضرّك .

وقال لى كلك خلق فماذا تروم ، فرأيت السدّ[٥] قد[٦] أحاط بى ورأيته فى السدّ يضحك ، وقال هذا منزل أهلى ولا أضحك إلا فيه .

وقال لى قد جعلت لك فى السدّ[٥] أبوابا بعدد ما خلقت وغرست على كل باب شجرة وعين ماء باردة وأظمأتك ووعزتى لئن خرجت لا رددتك الى منزل أهلى ولا سقيتك من الماء[٧] .

وقال لى نم لترانى فإنك ترانى ، واستيقظ لتراك فإنك[٨] لن ترانى .

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(١) صلواتك ا ب ت ل (٢) توقفك ا ل (٣) لى ب٢ ل +
(٤) وناد ا ب ت ل (٥) الشر ا ب ت ل (٦) وقد ا ب ل (٧) البارد ا ب ت م + بارد ل + (٨) ج — لن تراكه م

وقال لى إذا وجدتنى عند الكذاب فلا تذكره بى، وإذا وجدتنى عند المخلص فذكره بى .

وقال لى لا بد من أن أتعرف اليك وتعرفنى اليك بلاء ، أنا لا أزول أنا أصل البلاء أحببت فيك البلاء أظهرت لك البلاء[1] كرهت منك البلاء معرفتك بالبلاء بلاء إنكارك للبلاء بلاء .

وقال لى اذكرنى كما يذكرنى الطفل وادعنى كما تدعونى[2] المرأة .

وقال لى لا تكون لى[3] عبدا وأنت تخبر الناس بك أو بما منك فاذا جئت إلى فكأن[4] الذى جرى[4] كله لم يكن .

٥١ — موقف العهد

أوقفنى فى العهد وقال لى اطرح ذنبك على عفوى[5] وألق حسنتك على فضلى .

وقال لى اترك[6] علمك الى علمى تقتبس[7] نور الهداية[7] وألق معرفتك الى[8] معرفتى تثبت[8] الهداية .

وقال لى إذا وقفت بى تعترض لك كل شىء ليدفعك عنى .

وقال لى إنما تأخذ أجرك ممن أصبحت له أجيرا .

وقال لى إنما أنت أجير من تعمل من أجله .

وقال لى إن[10] عملت لى من أجلى فذاك لى ، وإن عملت لى من أجل غيرى فذاك لغيرى .

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(١) وكرهت ب ت (٢) تدعنى ب ت ل م (٣) لى عبد ت عبدا لى ج
(٤)–(٤) فكأنما ج (٥) واطرح حسناتك ج (٦) الق ج (٧)–(٧) ج ١ —
(٨) تعريفى ل م (٩) ج — (١٠) ج —

وقال لى إن كنت أجير العلم أعطاك الثواب[١] العلم وإن كنت أجير المعرفة أعطتك السكينة .

وقال لى كن أجيرى أرفعك فوق العلم والمعرفة فترى أين[٢] يبلغ العلم وترى أين ترسخ المعرفة فلا يسعك المبلغ ولا يستطيعك الرسوخ .

وقال لى إذا عرضت الجمع وقف الواقفون بى فى فنائى لا يراعون فيتلجلجوا . ولا يفزعون فيتحيّروا .

وقال لى إذا وقفت بى أعطيتك العلم فكنت أعلم به من العالمين وأعطيتك المعرفة فكنت[٣] أعرف بها من العارفين وأعطيتك الحكم[٣] فكنت[٤] أقوم به من الحاكمين .

وقال لى أين جعلت اسمى فثم اجعل اسمك .

وقال لى[٥] الحرف يسرى فى الحرف حتى يكونه فاذا[٦] كانه سرى عنه الى غيره فيسرى فى كل حرف فيكون كل حرف .

وقال لى إذا نطقت بالحرف رددته الى المبلغ الذى تطمئن به فيسرى بحكم مبلغه فى الحروف فيسرى اليك حكم السوى .

وقال لى الحرف الحسن يسرى فى الحروف الى الجنّة ، والحرف السوء يسرى فى الحروف الى النار .

وقال لى انظر ما حرفك وما[٧] مبلغك .

وقال لى انصرنى تكن من أصحابى .

وقال لى اذا أردتك لنصرتى لم أوجدك قوة إلا من نصرتى .

---

(١) ج ـ (٢) تبلغ ا ت يلغ ب ل (٣)ـ(٣) ت ـ (٤) أحكم به وأقوم م (٥) هنا سقطت أوراق ف ت (٦) أجابه ج (٧) أنظر ج +

وقال لى اذا أردتك لنصرتى علّمتك من علمى ما لا يحمله العالمون .

وقال لى انما يقف فى ظل عرشى أنصارى .

وقال لى ياعارف انصرنى و إلا أنكرتنى .

وقال لى المعترض لى ينقلب الى كل النعيم[1] والمعترض علىّ ينقلب[1] الى كل العذاب .

وقال لى اعرف مقامى وقم فيه .

وقال لى اذا وقفت فى مقامى جاءك الإخبار من السماء ومن الأرض[2] وما بينهما فألقه فى النار فإن كان باطلا حطمته ولم[3] تحطمك و إن كان حقا رددته إلىّ ولم[4] تحجبك .

وقال لى الحرف الذى تكوّنت به الحروف لا يستطيع محامدى ولا يثبت لمقامى .

٥٢ — موقف عنده

أوقفنى عنده وقال لى انظر الى الحرف وما فيه خلفك[5] فإن التفتّ اليه هويت فيه و إن التفتّ الى ما فيه هويت الى ما فيه .

وقال لى الحقّ هو ما لو قلبك عنه أهل السموات والأرض ما انقلبت ، والباطل هو ما لو دعاك اليه أهل السموات والأرض ما أجبت .

وقال لى لا تأيسن[6] منى فلو جئت بالحرف كله سيئة كان عفوى أعظم .

وقال لى لا تجترئ علىّ فلو جئت بالحرف كله حسنات كانت حجتى ألزم .

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(١)–(١) ج م —   (٢) وما ا ب ل   (٣) يحطمك ل م   (٤) يحجبك ل م   (٥) خلفك ا ب ل   (٦) تأيس ج تبائس م

وقال لى فضلى أعظم من الحرف الذى وجدت علمه ومن الحرف الذى علمت علمه ومن الحرف الذى لم تجد علمه ومن الحرف الذى لم تعلم علمه .

وقال لى اذا وقفت عندى رأيت ما ينزل وما يعرج وجاءك الحرف وما فيه نخاطبك كل شيء بلسانه وترجم لك كل بيان ببيانه ودعاك كل شيء الى نفسه وطلبك كل جنس الى جنسه .

وقال لى الدليل من جنس الحجاب والحجاب من جنس العقاب .

وقال لى من كان دليله من جنس حجابه احتجب عن حقيقة ما دل عليه .

وقال لى أنا حجاب عارفى وأنا دليل عارفى تعرفت فعرفنى وعرف أنى تعرفت واحتجبت فعرفنى وعرف أنى احتجبت .

وقال لى من لم[1] يكن جاذبه الله لم[2] يصل الى[2] الله .

وقال لى من أنس بالحجاب الدانى أماله الى الحجاب القاصى .

وقال لى اذا علمت العلم من لدنى اخذتك[3] باتّباع العالمين كما اخذتك[4] باتّباع الجاهلين .

وقال لى اذا رأيت قربى وبعدى أخذتك باتّباع القاصدين كما أخذتك باتّباع المعرضين .

وقال لى كما آليت أن أظهر حكمتى كذا آليت أن لا أنقض حكمتى .

وقال لى عفوى لا ينقض حكمتى وحكمتى لا تنقض مغفرتى .

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(١) تكن جواذبه ج (٢)-(٢) يقف مع ج (٣) واخذتك ب ل

(٤) واخذتك ا ب ل

٥٣ — موقف المراتب

أوقفني في المراتب وقال لي أنا مظهر الأظهار لما لو بدا له أحرقه، وأنا مسرّ الأسرار لما لو بدا له أحرقه .

وقال لي أظهرت الخلق فصنّفتهم أصنافا وجعلت لها الافئدة فأوقفتها إيقافا فكل قلب واقف في مبلغه منقلب[١] بحكم ما وقف فيه .

وقال لي بالتصنيف تعارفت الجسمية وبالوقوف تعارفت العلوية[٢] .

وقال لي من عرفني فلا عيش له إلا في معرفتي، ومن رآني فلا قوة له إلا في رؤيتي .

وقال لي اذا عرفتني فخف مكري وأني يعرفه إلا المصطفون لعلمي .

وقال لي اعتبر المكر بالغيرة فاذا رأيتها تحوشك إليّ والى سبيلي فقد قرّ قرار حكمتك وأنار هدى هدايتك[٣]، تمسّك بها واصلك من واصل وجانبك من جانب فهي دليلي الذي لا يتيه وتدبيري[٤] الذي لا يحيد .

وقال لي اذا جاءك التأويل فقد جاءك حجابي الذي لا أنظر اليه ومقتي الذي لا أعطف عليه .

وقال لي العلم يدعو الى العمل والعمل يذكّر برب العلم وبالعلم فمن علم ولم يعمل فارقه العلم ومن علم وعمل لزمه[٥] العلم .

وقال لي من فارقه العلم لزمه الجهل[٦] وقاده[٦] الى المهالك ومن لزمه العلم فتح له[٧] أبواب المزيد منه .

وقال لي إن عصيت النفس إلا من وجه لم تطعك من وجه .

---

(١) منقلب ا ل (٢) العلوم ج (٣) لك ج + (٤) وتدبرى ل

(٥) لازمه ا ب (٦)—(٦) قاده الجهل ج (٧) باب ل

وقال لى بقى علم بقى خاطر، بقيت معرفة بقى خاطر .

وقال لى صاحب العلم اذا رأى صاحب المعرفة آمن ببداياته وكفر بنهاياته وصاحب المعرفة اذا رأى من رآنى كفر ببداياته[1] ونهاياته وصاحب الرؤية يؤمن ببداية كل شيء و يؤمن بنهاية[2] كل شيء فلا سترة عليه ولا كفران عنده .

وقال لى العلم عمود لا يقلّه إلا المعرفة والمعرفة عمود لا يقلّه إلا المشاهدة .

وقال لى أوّل المشاهدة نفى الخاطر وآخرها نفى المعرفة .

وقال لى اذا بدا العلم عن المشاهدة أحرق العلوم والعلماء .

٥٤ — موقف السكينة

أوقفنى فى السكينة وقال لى هى[3] الوجد بى أثبت ما أثبت ومحا ما محا .

وقال لى أثبت ما أثبت من أمرى[4] فاوجب أمرى ما أوجب من حكمى فخرج[5] حكمى بما جرى من علمى فغلب علمى فأشهدتك أنه غلب فتلك سكينتى فشهدت[6] فتلك بيتى .

وقال لى السكينة أن تدخل إلىّ من الباب الذى جاءك منه تعرّفى .

وقال لى فتحت[7] لكل عارف محقّ بابا إلىّ[7] فلا أغلقه دونه فمنه يدخل ومنه يخرج وهو سكينته التى لا تفارقه .

وقال لى أصحاب الأبواب من أصحاب المعارف هم الذين يدخلونها بعلم منها ويخرجون منها بعلم منى .

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(١) بيدايات ا ب ل (٢) بنهايات ا ب ل (٣) هل م (٤) أمر بى ج
(٥) بجرى ج (٦) فتلك ب (٧)ـ(٧) منه ج

وقال لى السكينة أن تدعو إلىّ فاذا دعوت إلىّ ألزمتك كلمة التقوى فاذا ألزمتك كنت أحقّ بها فاذا[(١)] كنت أحقّ بها كنت أهلها واذا كنت أهلها كنت منى أنا أهل التقوى وأنا أهل[(٢)] المغفرة .

وقال لى فتحت لك بابا إلىّ فلا أحجبك عنه وهو نظرك الى ما منه خلقت فأشهدتك[(٣)] إشهادى فى نظرك فهو بابك الذى لا يغلق[(٣)] دونك وهو سكينتك التى لا ترفع[(٣)] عنك .

وقال لى اذا دخلت إلىّ فرأيتنى فآية رؤيتى أن ترجع بعلم ما دخلت فيه أو بتمكين فيما دخلت فيه .

وقال لى اذا قصدت الى الباب فاطرح السوى من ورائك فاذا بلغت اليه فألق السكينة من ورائه وادخل إلىّ لا بعلم فتجهل ولا بجهل فتخرج .

وقال لى فى كل علم شاهد سكينة وحقيقتها فى الوقوف بالله .

وقال لى الصبر من السكينة[(٤)] والحلم من الصبر والرفق من الحلم .

وقالى لى اذا قصدت إلىّ لقيك العلم فألقه الى الحرف فهو فيه فاذا ألقيته جاءتك المعرفة فألقها الى العلم فهى فيه فاذا ألقيتها جاءك الذكر فألقه الى المعرفة فهو فيها[(٥)] فاذا ألقيتها جاءك[(٦)] الحمد فألقه الى الذكر فهو فيه فاذا ألقيته جاءك الحرف كله فألقه الى الأسماء فهو فيها فاذا ألقيته جاءتك الأسماء فألقها الى الاسم فهى فيه فاذا ألقيتها جاءك الاسم فألقه الى الذات فهو لها فاذا ألقيتها جاءك الإلقاء فألقه الى الرؤية فهو من حكمها .

---

(١) واذا ا ب ت ل (٢) المعرفة ج (٣) ج — (٤) والحكم ب٢ ج
(٥) واذا ا ب ل (٦) العلم ت

٥٥ — موقف بين يديه

أوقفني بين يديه وقال لى اجعل الحرف وراءك وإلا[1] ما تفلح وأخذك اليه .

وقال لى الحرف حجاب وكلّية الحرف حجاب وفرعية الحرف حجاب .

وقال لى لا يعرفنى الحرف ولا ما فى الحرف ولا ما من الحرف ولا ما يدل عليه الحرف .

وقال لى المعنى الذى يخبر به الحرف[2] حرف والطريق الذى يهدى[3] اليه حرف[4] .

وقال لى العلم حرف لا يعربه[5] إلا العمل والعمل حرف لا يعربه[5] إلا الاخلاص والاخلاص حرف لا يعربه[5] إلا الصبر والصبر حرف لا يعربه[5] إلا التسليم[6] .

وقال لى المعرفة حرف جاء لمعنى فان أعربته بالمعنى الذى جاء له نطقت به .

وقال لى السوى كله حرف والحرف كله سوى .

وقال لى ما عرفنى من عرف قربى بالحدود ولا عرفنى من عرف بعدى بالحدود .

وقال لى ما شيء أقرب إلىّ من شيء بالحدّية ولا شيء أبعد منى من شيء بالحدّية .

وقال لى الشكّ فى الحرف فاذا عرض لك فقل من جاء بك .

وقال لى الكيف فى الحرف .

وقال لى إذا كلمتك بعبارة لم تأت[7] منك الحكومة لأن العبارة تردّدك منك اليك بما عبرّت وعما عبرّت .

وقال لى أوائل الحكومات أن تعرف[8] بلا عبارة .

---

(١) لم ج (٢) ج — (٣) تهدى ب ش ج ل (٤) الحرف م +
(٥) يعرفه ج (٦) الصبر ج (٧) ما يأتى ج (٨) أتعرف ج تعرف م

وقال لى إذا تعرّفت بلا عبارة لم ترجع اليك(١) وإذا لم ترجع اليك(٢)(١) جاءتك الحكومات .

وقال لى العبارة حرف ولا حكم لحرف .(٣)

وقال لى تعرّفى اليك بعبارة توطئة لتعرّفى اليك بلا عبارة .(٣)

وقال لى إذا تعرّفت اليك بلا عبارة(٤) خاطبك الحجر والمدر .

وقال لى أوصافى التى تحملها العبارة أوصافك بمعنى(٥) وأوصافى التى(٦) لا تحملها العبارة لا هى أوصافك ولا من أوصافك .

وقال لى إن سكنت الى العبارة نمت و إن نمت متّ فلا بحيوة ظفرت ولا على عبارة حصلت .

وقال لى الأفكار فى الحرف والخواطر فى الأفكار وذكرى الخالص من وراء الحرف والأفكار واسمى من وراء الذكر .

وقال لى اخرج من العلم الذى ضدّه الجهل ولا(٧) تخرج من(٧) الجهل الذى ضدّه العلم تجدنى .

وقال لى اخرج من المعرفة التى ضدّها النكرة(٨) تعرف فتستقر فيما تعرف فتثبت فيما تستقر فتشهد فيما تثبت فتتمكّن فيما تشهد .

وقال لى العلم الذى ضدّه الجهل علم الحرف والجهل الذى ضدّه العلم جهل الحرف فاخرج من الحروف تعلم علما لا ضدّ له وهو الربانى وتجهل جهلا لا ضدّ له وهو اليقين الحقيق .

وقال لى إذا علمت علما لا ضدّ له وجهلت جهلا لا ضدّ له فلست من الأرض ولا من السماء .

---

(١)-(١) ج - (٢) م - (٣)-(٣) ت ل - (٤) خاطبت ج
(٥) م - (٦) ج[1] - لم ج[2] (٧)-(٧) اخرج ج م (٨) فتعرف ج

وقال لى إذا لم تكن من أهل الأرض لم أستعملك بأعمال أهل الأرض وإذا لم تكن من أهل السماء لم أستعملك بأعمال أهل السماء .

وقال لى أعمال أهل الأرض الحرص والغفلة فالحرص تعبّدهم لنفوسهم والغفلة سكونهم الى نفوسهم .

وقال لى أعمال أهل السماء الذكر والتعظيم [(١)] فالذكر تعبّدهم لربّهم والتعظيم سكونهم الى ربّهم .

وقال لى العبادة حجاب دان أنا من ورائه محتجب بوصف العزّة ، والتعظيم حجاب أدنى أنا [(٢)] من ورائه محتجب بوصف الغنى .

وقال لى إذا جزت الحرف وقفت فى الرؤية .

وقال لى لن تقف فى الرؤية حتى ترى حجابى رؤية و رؤيتى حجابا [(٣)] .

وقال لى من علوم الرؤية أن تشهد صمت الكل ومن علوم الحجاب أن تشهد [(٤)] نطق الكل .

وقال لى من علوم صمت الكل أن تشهد [(٤)] عجز الكل ومن علوم نطق الكل أن تشهد [(٤)] تعرّض الكل .

وقال لى من علوم القرب أن تعلم احتجابى بوصف تعرفه .

وقال لى إن جئتنى بعلم أى علم جئتك بكل المطالبة و [(٥)] إن جئتنى بمعرفة أى معرفة جئتك بكل الحجة .

وقال لى إذا جئتنى فألق العبارة وراء ظهرك وألق المعنى وراء العبارة وألق الوجد وراء المعنى .

---

(١) والذكر ا ب ت (٢) وأنا ج (٣) حجاب ج (٤) يشهد ب ت

(٥) فان ت وإذا م

وقال لى إن لقيتنى و بينى و بينك شىء مما بدا فلست منى ولا أنا منك .

وقال لى إن لقيتنى و بينى و بينك شىء مما بدا(١) لقيتك و بينى و بينك شىء مما بدا(١) فأنا(٢) أحقّ بما بدا .

وقال لى أنا الذى لا أحبّ أن ألقاك بما بدا و إن كنت أستحقّه عليك فلا تلقنى به فليس حسنة منك .

وقال لى إذا جئتنى فألق ظهرك وألق ما وراء ظهرك وألق(٣) ما قـدامك وألق ما عن يمينك وألق ما عن شمالك .

وقال لى إلقاء الذكر أن لا تذكرنى من أجل السوى و إلقاء العلم(٤) أن لا(٤) تعمل به من أجل السوى .

وقال لى لن تلق فى موتك إلا ما لقيته فى حيوتك .

وقال لى اعرض نفسك على لقائى فى كل يوم مرة أو مرتين(٥) وألق ما بدا كله والقنى وحدك كذا(٦) أعلّمك كيف تتأهّب للقاء الحقّ .

وقال لى اعرض نفسك علىّ(٧) فى كل يوم مرة أحفظ نهارك، واعرض نفسك علىّ كل ليلة(٨) أحفظ ليلك .

وقال لى احفظ نهارك أحفظ ليلك، احفظ قلبك أحفظ همّك، احفظ علمك أحفظ عزمك .

وقال لى اعرض نفسك علىّ فى أدبار الصلوات .

وقال لى أتدرى كيف تلقانى وحدك أن(٩) ترى هدايتى لك بفضلى لا أن ترى(١٠) عملك(٩)(١١) وأن ترى عفوى لا أن ترى(١٢) علمك(١١) .

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(١)ـ(١) ب١ ت ج ـ (٢) فأينا ا م (٣) ب١ ج ـ
(٤)ـ(٤) أن ت الا ج (٥) فالق ل م (٦) ج ـ (٧) ب١ ج ـ
(٨) مرة ت ج٢ + (٩)ـ(٩) ج١ ـ (١٠) علمك م (١١)ـ(١١) كتبت
هذه الجملة مرتين فى ج١ (١٢) عملك ا ب ل

وقال لى اعلم واجتهد واعمل واجتهد واجتهد واجتهد فاذا فرغت فألقه فى الماء آخذه بيدى وأثمره ببركتى وأزيد فيه كرمى .

وقال لى أحسن إلى كل أحد تنبه[1] روحه على التعلق بى[2]، واحلم عن كل أحد تنبه[3] عقله على استفتاح[4] أمرى ونهى[4] .

وقال لى تواضع لى تزهد فيما زهدت فيه .

وقال لى اذا رأيت القاسية[5] قلوبهم فصف لهم رحمتى فإن أجابوك وإلا فاذكر عظيم سطوتى .

وقال لى إن اعترفوا لك فقد أجابوك، وإن أنكروا ما تقول فقد جحدوك .

وقال لى انما اسمك مكتوب على وجه ما به تسكن .

وقال لى انما انظر الى ما به تستقل[6] .

وقال لى إن خرجت من[7] معناك خرجت من اسمك، وإن خرجت من اسمك[8] وقعت فى اسمى .

وقال لى السوى كله محبوس فى معناه ومعناه محبوس فى اسمه فاذا خرجت[9] من اسمك[9] ومعناك لم تكن[10] لمن حبس فى اسمه ومعناه سبيل عليك[11] .

وقال لى اذا وقعت[12] فى الاسم ظهرت عليك علامة الانكار فتعترض كل شىء[13] لفتنتك وتراءى[14] كل خاطر لقلبك .

وقال لى الآن من تعترض بك[15] فقد تعترض بى .

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(١) بنيه ج (٢) وقال لى احكم ج (٣) تبيه ج (٤)-(٤) نهى ج م
(٥) ج - (٦) لتستقل ج (٧) عن ب ت (٨) خرجت من معناك وان خرجت من اسمك ا ب ت + (٩)-(٩) ا ب ت ل - (١٠) يكن ا ب ت ل
(١١) اليك ج (١٢) وقعك ج وقفت ل (١٣) لفتنتك ل
(١٤) وترايا ج م (١٥) ا ج -

وقال لى انظر ما به تسكن فإنه مضاجعك فى قبرك .

وقال لى من قام فى مقام معرفتى نخرج منه وعرف الوجد بى نخرج منه مستقرا بخروجه[١] أوقدت له نارا مفردة .

وقال لى أنا العظيم الذى لا يحمل عظمته[٢] ما سواه، وأنا الكريم الذى لا يحمل كرمه[٢] ما سواه .

وقال لى غلبت أنوار ذكرى على الذاكرين فأبصروا قدسى فكشف لهم قدسى عن عظمتى فعرفوا حتى فأسفرت[٣] لهم عظمتى عن عيانى[٤] نخشعوا لعزّى فأخبرهم عزّى بقربى وبعدى فاستيقنوا قربى[٥] فأجهلهم بى قربى[٦] فرسخوا فى معرفتى .

وقال لى أنا المهيمن فلا تخفى[٧] علىّ[٨] خافية، وأنا العليم فكل خافية عندى[٩] بادية .

وقال لى أنا الحكيم فكل[١٠] بادية جارية، وأنا المحيط فكل جارية آتية .

٥٦ — موقف التمكين والقوة

أوقفنى فى التمكين والقوة وقال لى انظر قبل أن تبدو الباديات واستمع لكلمتى قبل أن تحدو الحاديات ، أنا الذى أثبتّك فبى ثبتّ وأنا الذى أسمعتك فبى سمعت وأنا لا سواى[١١] فيما لم أبد وأنا لا سواى[١١] فيما أبدى إلا بى .

وقال لى احفظ مكانك من قبل الباديات فإليه أرجعك من بعد الموت .

وقال لى إن صاحبتك الباديات تحولت نارا فأحرقتك وخيرها يتحول حجابا فيحترق[١٢] بنار الحجاب وشرّها يتحول عقابا فيحترق[١٣] بنار العقاب .

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(١) لخروجه ا ب ت ل (٢) م — من ت (٣) فاستفرت ب ت
(٤) غنائى م (٥) قولى ج (٦) فى قوتى ج (٧) يخفى ا ت ل
(٨) ج¹ — عليه م (٩) ج — (١٠) بكل ج (١١) سوى م
(١٢) فيحرق ب ج فتحرق ت (١٣) فيحرق ب ت

وقال لى أريد أن أبدى خلقى وأظهرما أشاء فيه وأقلب ما أشاء منه، وقد رأيتنى وما أبديته وشهدت وقوفك بى من قبل إبدائى له، وقد أخذت عليك عهدا بتعرفى اليك أن لا تخرج عن مقامى اذا أبديته، فإنى أظهره[١] يدعو الى نفسه ويحجب عنى ويحضر بمعنويته ويغيب عن موقفى، فإن دعاك فلا تسمع له وإن دعاك إلىّ بآيتى وإن حضرك فلا تحضره[٢] وإن حضرك بآيتى[٣]، وأوقفنى وأبدى البـاديات وخاطبنى على ألسن الباديات وخاطب الباديات لى على لسانى فأبدى القلم.

وقال[٤] لى جاءك القلم، فقال كتبت العلم وسطرت السرّ فاسمع لى[٥] فلن تجاوزنى وسلّم لى فلن تدركنى.

وقال[٦] لى قل للقلم عنى[٦] ياقـلم أبدانى من أبداك وأجرانى من أجراك وقـد أخذ علىّ العهد[٧] للاستماع[٧] منه لا منك وميثاق التسليم له لا لك، فإن سمعت منك ظفرت بالحجاب وإن سلّمت لك ظفرت بالعجز، فانا منه أسمع كما أشهدنى لا منك وله أسلّم كما أوقفنى لا لك[٨] فإن أسمعنى من جهتـك كنت لى سمعا لا مستمعا، وإن أسمعنى من جهتى كنت لى سمعا لا مستمعا.

وقال لى جاءك[٩] العرش وجاءتك حملته يحملوه بقوّتى القائمـة فسبّحتنى ألسنتهم بأذكار قدسى الدائمة وانبسطت ظلاله بجلال رأفتى الراحمة.

وقال لى قل للعرش عنى يا عرش أظهرك لبهاء ملك الديمومية وجعـلك حرما للقرب والعظمة وأحفّ[١٠] بك ما يشاء من المسبحة، فقدرته أعظم منك فى العظمة وبهاؤه أحسن من بهائك فى رتبة الزينة وقربه أقرب[١١] إليك[١١] من نفسك فى موجبات

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(١) اظهر مقامك ا ب ت ل (٢) تبصره ج (٣) يأتينى ت بالمتى م
(٤) ا ب ت ــ (٥) ولا ا ب ت ل (٦)ــ(٦) القلم ج (٧) عهد الاستماع
ج العهد بالاستماع م (٨) فا ج (٩) قد ا ب ت + (١٠) وحف ج
(١١)ــ(١١) إليك أقرب ا ب

الوحدانية،[١] فأنت قائم فى ظل قيموميته بك وظلك قائم فى ظل تخصيصه لك فطاف بك طائفون رأوه قبل رؤيتك[٢] فقاموا كما قمت فى ظله فسبّحوه كما سبّحت له ومجدوه بمحامدك التى بها مجدته فأنت لهؤلاء جهة كاشفة، وطاف بك طائفون علموه وما رأوه وسمعوه وما شهدوه وسبّحوه بتسبيحاتك وقدّسوه بمحامدك فقاموا له فى ظلك القائم فى ظل تخصيصه لك فأنت لهؤلاء جهة منجية، وطاف بك طائفون جبلوا على تسبيح العظمة وخلقوا لتحميد كبرياء العزة فهم قائمون بإدامة[٣] إشهاد الجبروت ومسبّحون بتسابيح العز والملكوت فأنت لهؤلاء جهة مقربة.

وقال لى أنت فى علمى[٤] وما ترى سواى،[٥] وأنت تحت كنفى وما ترى[٥] سواى، وأنت بمنظرى وما ترى سواى[٥].

وقال لى احذر لا أطلع على القلوب فأراك فيها بمعناك[٦] ذاك تعرفى، أو أراك فيها بفعلك ذاك تقلّبى.

٥٧ — موقف قلوب العارفين

أوقفنى فى قلوب العارفين وقال لى قل للعارفين إن رجعتم تسالونى عن معرفتى فما عرفتمونى، وإن رضيتم القرار على[٧] ما عرفتم فما أنتم منى.

وقال لى أول ما ترث وتأخذ معرفتى من العارف كلامه.

وقال لى آية معرفتى أن[٨] لا تسالنى عنى ولا عن معرفتى.

وقال لى إذا ألفت معرفتى بينك وبين علم أو اسم أو حرف أو معرفة بجريت بها وأنت بها واجد[٩] وأنت[١٠] بها ساكن فإنما معك علم معرفة لا معرفة.

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(١) وأنت ا ب ت ل (٢) رؤيته ج × (٣) إنتهاء ا ب وإشهاد ت
(٤) ما ا ب ت ل (٥) سوى م (٦) ذلك ج (٧) معرفة ج (٨) ألا ج
(٩) واحد ت ل م (١٠) أو أنت ج

وقال لى صاحب المعرفة هو المقيم فيها لا يخبر وصاحب المعرفة هو الذى إن تكلّم تكلّم فيها بكلام تعرّفى وبما أخبرت به من نفسى .

وقال لى أنت من أهل ما لا تتكلّم[(١)] فيه وإن تكلّمت خرجت من المقام وإذا خرجت من المقام فلست من أهله إنما أنت به من العالمين وإنما أنت له من الزائرين .

وقال لى الأمر أمران أمر يثبت له عقلك وأمر لا يثبت له عقلك ، وفى الأمر الذى يثبت له ظاهر وباطن وفى الأمر الذى لا يثبت له ظاهر وباطن .

وقال لى لن تدوم[(٢)] فى عمل حتى ترتّبه وتقضى ما يفوت منه وإن لم تفعل لم تعمل ولم تدم .

وقال لى كيف لا تحزن قلوب العارفين وهى ترانى أنظر الى العمل فأقول لسيئه كن صورة تلق بها عاملك وأقول لحسنه كن صورة تلق بها عاملك .

وقال لى قلوب العارفين تخرج الى العلوم[(٣)] بسطوات[(٤)] الادراك وذلك كبرها وهو الذى أنهاها عنه .

وقال لى يتعلّق العارف بالمعرفة ويدّعى أنه تعلّق بى ولو تعلّق بى هرب من المعرفة كما يهرب من النكرة .

وقال لى قل لقلوب العارفين أنصتوا له لا لتعرفوا ، واصمتوا له لا لتعرفوا ، فإنه يتعرّف إليكم كيف تقيمون عنده .

وقال لى قل لقلوب العارفين رأيت معرفة أعلى من معرفتى[(٥)] فوقفت فى الأعلى ووقفت فى حجابى ، فاظهرت الوصول إلىّ عند عبادى فأنت فى حجابى تدعينى وهم فى حجابى لا يدعونى .

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(١) يتكلم ب ت ج (٢) لم تدم ج (٣) المعلوم م (٤) بسطوة ج
(٥) معرفته ج

وقال لى قل لقلوب العارفين اعرفى حالك منه فإن أمرك بتعريف العبيد فعترفيهم[١] وأنت فى تلك[٢] الحال أدرك لقلوبهم ولا نجاة لك إلا به[٣] .

وقال لى قل لقلوب العارفين لا تخرجى عن حالك و إن هديت إلىّ من ضلّ[٤] ، أتضلّين عنى وتريدين أن تهدى إلىّ[٥] .

وقال لى وزن معرفتك كوزن ندمك .

وقال لى قلوب[٦] العارفين ترى الأبد وعيونهم ترى المواقيت .

وقال لى أصحابى عطل مما[٧] بداء[٨] وأحبابى من وراء اليوم وغداً[٨] .

وقال لى لكل شيء أقمت الساعة فهى له منتظرة وعلى كل شيء تأتى[٩] الساعة فهو منها وجل .

وقال لى قل للعارفين كونوا من وراء الأقدار فإن لم تستطيعوا فمن وراء الأفكار .

وقال لى قل للعارفين وقل لقلوب العارفين قفوا لى لا للمعرفة ، أتعرّف إليكم بما أشاء من المعرفة وأثبت فيكم ما أشاء من المعرفة فإنّ وقفتم لىْ حملتم معرفة كل شيء و إن لم تقفوا لى غلبتك معرفة كل شيء فلم تحملوا لشيء[١٠] معرفة .

وقال لى قل لقلوب العارفين لا تستقيموا على خلّة[١١] فتقلبكم الخلّة الى الخلّة .

وقال لى الأكل والنوم يحسبان[١٢] على الحال التى يكونان[١٣] فيها ، إن كانا فى العلم حسبا فيه و إن كانا فى المعرفة حسبا فيها .

وقال لى قل لقلوب العارفين من أكل فى المعرفة ونام فى المعرفة ثبت فيما عرف .

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(١) فعرفتهم ب ت ل (٢) تلك ا ج × ل م ذلك ب ت حالك ذلك ج
(٣) بهم ب م (٤) طل ب يضل ج (٥) من ضل ا ت ل + من طل
ب + (٦) قل لقلوب ج (٧) بما ج (٨)-(٨) م – (٩) يأتى ج
(١٠) معرفة شيء ج (١١) فتلقيكم ا ب ت ل (١٢) محسوبان ا ب ت ل
(١٣) يكون ج

وقال لى قل لقلوب العارفين من خرج من المعرفة حين أكله لم يعد منها الى مقامه .

وقال لى أنت طلبتى والحكمة طلبتك .

وقال لى الحكمة طلبتك إذا كنت عبدا عبدا[١] فإذا صيّرتك عبدا وليا كنت أنا طلبتك .

وقال لى التقط الحكمة من أفواه الغافلين عنها كما تلتقطها من أفواه العامدين لها، إنك ترانى وحدى فى حكمة الغافلين لا فى حكمة العامدين .

وقال لى اكتب حكمة الجاهل كما تكتب حكمة العالم .

وقال لى أنا مجرى الحكمة فمن أشاء أشهده أننى أجريت فذلك حكيمها، ومن أشاء لا أشهده فذلك جاهلها فاكتب أنت[٢] يا من شهدها .[٢]

وقال لى القلوب لا تهجم علىّ ولا على من عندى .

وقال لى إذا هجمت على قلبك ولم يهجم عليك قلبك فأنت من العارفين .

وقال لى ما قدر المسئلة أن يناجى بها كرمى فبهذا فادعنى[٣] وقل يا رب أسألك بك ما قدر مسئلة أن يناجى[٤] بها كرمك .

وقال لى الشكّ حبس من محابسى أحبس فيه[٥] قلوب من لم يتحقّق بمعارف[٦] .

٥٨ — موقف رؤيته

أوقفنى فى رؤيته وقال لى اعرفنى معرفة اليقين المكشوف وتعرّف الى مولاك[٧] باليقين المكشوف .

وقال لى اكتب كيف تعرّفت اليك بمعرفة اليقين المكشوف واكتب كيف أشهدتك وكيف شهدت ليكون ذكرا لك وليكون ثبتا لقلبك ، فكتبت بلسان

(١) ا ب ت م — (٢)—(٢) ج¹ — (٣) م — وقال ل (٤) تناجى ت يتناجى م (٥) به ا ب ت ل (٦) بمعرفتى م (٧) مولاى ج .

ما أشهدنى ليكون ذكرا لى ولمن تعرّف اليه ربى من أوليائه الذين أحبّ إثباتهم فى معرفته وأحبّ أن[١] لا يعترض قلوبهم[٢] فتنة[٣]، فكتبت تعرّف إلىّ ربى تعرّفا أشهدنى فيه بدو[٤] كل شيء من عنده فلما رأيت بدو[٤] كل شيء من عنده أقمت فى هذه الرؤية وهى رؤية[٥] بدو الأشياء من عنده، ثم لم أقو[٦] على مداومة رؤية من عنده فحصلت فى رؤية البدو[٧] وفى علم أنه من عنده لا فى رؤية أنه من عنده، فجاءنى الجهل وجميع ما فيه فتعرض لى من قبل هذا العلم، فأعطانى ربى الى رؤيته[٨] وبقى علمى فى رؤيته ليس نفاه[٩] حتى لم يبق لى علم بمعلوم لكن أرانى فى رؤيته أن ذلك العلم هو إبداؤه[١٠] وهو جعله علما وهو جعل لى معلوما، فأوقفنى فى هو وتعرّف إلىّ من قبل هو التى هى هو ليس من قبل هو الحرفية ومعنى هو الحرفية[١١] إرادتك هو إشارية وهو بدائية[١٢] وهو علمية وهو حجابية وهو عندية، فعرفت[١٣] التعرّف من قبل هو التى هى هو ورأيت هو فاذا ليس هو هو[١٤] إلاهو ولا ماسواه هو يكون هو[١٤] ورأيت التعرّف لا يبدو من سواه ورأيت سواه لا يتعرّف الى قلبى، فقال لى إن اعترض قلبك من دونى شيء فلا تستدل بالأشياء ولا بسلطان بعض الأشياء على بعض فإن الأشياء تراجعك فى الاعتراض والمعترض لك من وراء الأشياء يراجعك فى الوسوسة واستدل علىّ بآيتى لعينها التى هى تعرّفى اليك فإنك ترى الأشياء كلها لا تعرّف لها إلا لى وتراها مشهودة الأعيان وترى أن[١٥] لا تعرّف إلا لى وترانى لا مشهودا بالعيان .

وقال لى آيتى كل شيء وآيتى فى كل شيء فكل آيات الشيء تجرى فى القلب بجريان الشيء فهى تارة تطلع وتارة تحتجب تختلف لاختلاف[١٦] الأشياء وكذلك الأشياء

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(١) الا ج (٢) فيه ج م (٣) فاكتب ج (٤) بده ا ت ل

(٥) بده ا ت (٦) اقف ا ب ت (٧) البده ا ت (٨) ونفى ا ج

(٩) بقاه ت ل بقاهه م (١٠) ابداه ج م (١١) ج — (١٢) ابداية ت ج

(١٣) فتعرفت ب ت (١٤)—(١٤) ماسواه ولا ماسواه ولا ما سواه هو ج (١٥) ج —

(١٦) باختلاف ا ب ت ل

مختلفة وآياتها مختلفة لأن الأشياء سيارة وآياتها سيارة ، وأنت مختلف لأن الاختلاف صفتك فيا مختلف لا تستدل بمختلف فإنه إذا دلك جمعك معك من وجه واذا لم يدلك تفرقت[١] باختلافك من كل وجه .

٥٩ — موقف حقّ المعرفة

أوقفنى فى حقّ المعرفة وقال لى أما الآن ففوق وتحت وكل ما بدا فهو دنيا وكله وكل ما فيه ينتظر الساعة[٢] وعلى كله وكل ما فيه كتبت الإيمان وحقيقة الإيمان لَيْسَ كَمِثْلِهِ شَيْءٌ .

وقال لى فاشهد جبريل وميكائيل[٣] واشهد[٤] العرش[٥] وحملة العرش واشهد كل ملك وكل ذى معرفة ترى[٦] حقائق إيمانه تقول[٧] وتشهد[٨] أنه لَيْسَ كَمِثْلِهِ شَيْءٌ[٩] وترى علمه بذلك هو وجده ووجده بذلك هو علمه[٩] وترى ذلك مبلغ معرفته وترى ذلك هو الحقّ الحقيقة وترى ذلك هو علم الرؤية الحقيق لا هو الرؤية ، فانظر كلهم كيف يرتقب الساعة[١٠] وإنما يرتقب كشف الحجاب عن ذا وإنما ينتظر رفع الغطاء عن ذا وذا لا يحمل أحكام[١١] حقيقة من وراء الحجاب إلا به فكيف إذا هتك الحجاب .

وقال لى الحجاب يهتك وللهتك صولة لا تقوم لها فطر المخترعين .

وقال لى لو رفع الحجاب ولم يهتك سكن من تحته وإنما يهتك فاذا هتك ذهلت معرفة العارفين فتكسى فى الذهول نورا تحمل به ما بدا بعد هتك الحجاب لأنها لا تحمل بمعارف الحجاب ما بدا عند هتك الحجاب .

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(١) تعزفت ا تعرفت م (٢) وعليه ا ب ت ل + (٣) وإسرافيل ا ب ت + (٤) ج — (٥) وحملة ج (٦) يرى ج ل (٧) يقول ب ت (٨) يشهد ب ج شهد ت (٩) ويرى ا ب (١٠) ج — (١١) حقيقته ج

٦٠ — موقف عهده

أوقفنى فى عهده وقال لى احفظ عليك مقامك و إلا ماد بك كل شىء .

وقال لى لا يفارقك إذا كتبته لتنفذ[١] إذا نفذت[٢] به ولتتأخر[٣] إذا تأخرت به .

وقال لى مقامك هو الرؤية وهو ما رأيت من ورود الليل والنهار وما رأيت من كيف ورود الليل والنهار و إنى أرسل هذا رسولا من حضرتى وأرسل هذا رسولا من حضرتى وكيف مددت الأبد وكيف أرسل بالنهار وكيف أرسل بالليل فقد رأيت الأبد ولا عبارة فى الأبد .

وقال لى سبّح لى الأبد وهو وصف من أوصافى فخلقت من تسبيحه الليل والنهار وجعلتهما سترين ممدودين على الأبصار والأفكار وعلى الأفئدة والأسرار .

وقال لى الليل والنهار[٤] ستران ممدودان على جميع من خلقت وقد اصطفيتك فرفعت السترين لترانى وقد رأيتنى فقف فى مقامك بين يدىّ[٥] قف فى رؤيتى و إلا اختطفك كل كون .

وقال لى إنما رفعت السترين لترانى فأقويك على رؤية السماء كيف تنفطر وعلى رؤية ما[٦] يتنزل منها كيف[٦] يتنزل ولترى ذلك كيف يأتى من قبلى كما يأتى الليل والنهار فقف وألق كل ما أبديه إليك إلىّ .

وقال لى إذا اصطفيت أخا فكن معه فيما أظهر ولا تكن معه فيما أسرّ فهو له من دونك سرّ فإن أشار إليه[٧] فأشر إليه و إن أفصح فأفصح به .

وقال لى اسمى وأسمائى عندك ودائعى، لا تخرجها فأخرج من قلبك .

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(١) لتنقد ب لينفذ ت لتنفد ل م (٢) نقدت ب نفدت ل م (٣) وليتأخر ت ج ل (٤) سترين ممدودين ج (٥) وقف ا ب ت ل (٦) ينزل ا ب ت ل (٧) فشر ج

وقال لى إن[١] خرجت من قلبك عبد ذلك القلب غيرى .

وقال لى إن خرجت من قلبك أنكرنى بعد المعرفة وجحدنى بعد الإقرار .

وقال لى لا تخبر باسمى ولا بحديث اسمى ولا بعلوم اسمى ولا بحديث من يعلم اسمى ولا بأنك رأيت من يعلم اسمى فإن حدثك محدث[٢] عن اسمى فاستمع منه ولا تخبره[٣] أنت .

وقال لى إن أردتك بصاحب كما أردت سواك بك ألزمتك ذلك فى سريرتك وفى نومك وفى يقظتك[٤] إلزاما تعرفه ولا تنكره[٥] وترانى فيه ولا أستتر فيه[٦] عنك ولأن لا تقول[٧] له أقوم[٨] لك[٩] وإبراء لساحة قلبك .

وقال لى قد رأيتنى فالأمر بينى و بينك ليس هو بينك و بين علم ولا بينك و بين معرفة ولا بينك و بين جبريل ولا بينك و بين إسرافيل ولا بينك و بين الحروف ولا بينك و بين الأسماء ولا بينك و بين شىء .

وقال لى إن أردتنى فألق نفسك فليس فى أسمائى[١٠] نفس ولا ملكوت نفس ولا علوم نفس .

٦١ — موقف أدب الأولياء

أوقفنى فى أدب الأولياء وقال لى إن ولىّ لا يسعه حرف ولا يسعه تصريف حرف ولا يسعه غيرى لأنى جعلت له من وراء كل خلق علما بى[١١] .

وقال لى أدب الأولياء ألا[١٢] يتولّوا شيئا بهمومهم و إن تولّوه بعقولهم .

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(١) أنى ت ج + (٢) م — له ب (٣) تحدث ت (٤) يقضتك ت ل
(٥) ولا رأى ج (٦) ج — (٧) يقول ب ت ج ل (٨) قوام ج
(٩) ج — (١٠) أسمائى ج تل × الأسماء ا ب ت ل م (١١) أدب ولى فى قلبه وأدب عبدى فى علمه ج + (١٢) ان لا ا ب ت ل

وقال لى مقام الولى بينى و بين كل شىء فليس بينى و بينه حجاب .

وقال لى سمّيت ولىّ ولىّ لأن[1] قلبه يلينى دون كل شىء فهو بيتى الذى فيه أتكلم .

وقال لى قد عرفتنى وعرفت آيتى[2] ومن عرف آيتى[2] برئت منه ذمة العذر فاذا جلست فاجعل آيتى من خولك ولا تخرج عنها فتخرج[3] من حصنى .

وقال لى أما أن تدعونى فآتيك وأما أن أدعوك فتأتينى .

وقال لى قل لأوليائى قد خاطبكم قبل هياكلكم[4] الطينية[5] ورأيتموه، وقال لكم هذا كون كذا[6] فانظروه وهذا كون كذا وانظروه[7] فرأيتم كل كون أبداه[8] رأى العيان فكذلك[8] سترونه[9] الآن، ثم دحا الأرض وقال[10] لكم انظروا كيف دحوت الأرض فرأيتم كيف دحا الأرض، وقال لكم[11] أريد أن أظهركم للملكى وملكوتى وإنى أريد أن أظهركم لبراياى وأكوانى وملائكتى وإنى سوف أخلق لكم من هذه الأرض هياكل وأظهركم فيها آمرين ناهين مقدّمين مؤخّرين .

٦٢ — موقف الليل

أوقفنى فى الليل وقال لى اذا جاءك الليل فقف بين يدىّ وخذ بيدك الجهل فاصرف به عنى علم السموات والأرض[12] فاذا صرفت[12] رأيت نزولى .

وقال لى الجهل حجاب الحجب وحاجب الحجاب وليس بعد الجهل حجاب ولا حاجب، إنما الجهل قدّام الرب فاذا جاء الرب فحجابه الجهل، فلا معلوم إلا[13] الجهل

(١) لأنه ب لا ت (٢) بينى ج (٣) ا ت ـ تخرج ب (٤) ج¹ ـ اللطيف ج² (٥) ا ب ت ل ـ (٦) وهذا كون كذا ا ل + (٧)ـ(٧) ا ل ـ (٨)ـ(٨) ل ـ (٩) ماترونه ب م (١٠) لى ج + (١١) انى ج + (١٢)ـ(١٢) ج ـ (١٣) هو معلوم ج

إنه لا يبقى من العلم إلا أنه مجهول ما هو هو لا مجهول هو إنه ، فما(١) تعلم(٢) منى وما تعلم(٢) بى وما تعلم(٢) لى وما تعلم(٣) من كل شىء فانفه بالجهل فإن سمعته يسبّحنى و يدعو إلىّ فسدّ أذنيك و إن تراءى لك فغط عينيك وما لا تعلم(٣) فلا تستعلم ولا تتعلّم ، أنت عندى(٤) وآية عنديتى أن تحتجب(٥) عن العلم والمعلوم(٥) بالجهل كما احتجبت فاذا جاء النهار وجاء الرب الى عرشه جاء البلاء فألق الجهل من يديك وخذ العلم فاصرف به عنك البلاء وأقم فى العلم و إلا أخذك البلاء .

وقال لى احتجب عن العلم بالجهل(٦) و إلا لم ترنى ولم تر مجلسى ، واحتجب عن البلاء بالعلم(٦) و إلا لم تر نورى و بيتى(٧) .

وقال لى انظر الى كل شىء يراه قلبك وتراه عينك كيف قلت له كن فكان ، ثم انظر الى الجهل الذى مددته بينى و بينه ولو لم أجعله(٨) بينى و بينه ما ثبت لنورى .

وقال لى الجهل قدّام الرب تلك صفة من صفات تجلّى رؤيته ؛ والرب قدّام الجهل تلك صفة(٩) من صفات(٩) تجلّى الذات .

٦٣ — موقف محضر القدس الناطق

أوقفنى بين يديه وقال لى أنت فى محضر القدس الناطق .

وقال لى اعرف حضرتى واعرف أدب من يدخل الى حضرتى .

وقال لى لا يصلح لحضرتى العارف قد(١٠) بنت سرائره قصورا فى معرفته فهو كالملك لا يحب أن يزول عن ملكه .

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(١) فيا ب ل (٢) يعلم ا ل (٣) يعلم ت ل (٤) فانه عنديتك ج
(٥)—(٥) ج١ — (٦)—(٦) م — (٧) وزينتى ا ب ت (٨) اجعل ا ب٢ ت (٩)—(٩) ا ل — الصفة ت (١٠) ج١ — ثبت ب ج٢ نبت ا ت س ل

وقال لى لا يصلح لحضرتى العالم الربانى، إنما قلبه أين أثبته أو نسبته قائم فاذا لم أنسبه[١] تاه واذا لم أثبته ماد فهو لا يقوم إلا باسمه أو علم اسمه[٢].

وقال لى اذا آتيتك اسمـا من أسمائى وكلّمنى به قلبك أوجدته بى[٣] لا بك[٣] كلّمتنى بما كلّمته منك .

وقال لى ليكلّمنى منك من كلّمته وليحذر منك أن يكلّمنى من لم أكلّمه .

وقال لى اذا رأيتنى وكنت من أهلى وأهل اسمى فحادثتـك فذاك علم وتعرّفت اليك فذاك علم فحصل بينى وبينك علم وحصل بينك وبين العلم يقين[٤] .

وقال لى اذا رأيتنى وأردتنى وتحقّقت بى كانت المحادثة عندك وسوسة وكان[٥] التعرّف عندك وسوسة .

وقال لى ألفت بين كل حرفين بصفة من صفاتى فتكوّنت الأكوان بتأليف الصفات لها والصفة لا ينقال هى فعاله وبها تثبت المعانى وعلى المعانى ركبت الأسماء .

وقال لى اذا جاءتك دواعى نفسك ولم ترنى فقد جاءك لسان من ألسنة نارى فافعل كما يفعل[٦] أوليائى أفعل بك كما فعلت بأوليائى .

وقال لى أذنت لك فى أصحابك بأوقفنى وأذنت لك فى أصحابك بيا عبد ولم آذن لك بأن تكشف عنى ولا بأن تحدّث بحديث كيف ترانى .

وقال لى هذا عهدى اليك فاحفظه بى[٧] وأنا[٨] حافظه عليك وأنا حافظك فيه وأنا مسدّدك فيه .

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(١) تارة م (٢) لا بشهوده منى م + (٣)-(٣) م — بك ت — لأنك ل
(٤) نفس ج (٥) التعريف ل م (٦) تفعل ت ل (٧) ماًنا ا ب ت
(٨) م —

٦٤ — موقف الكشف والبهوت

أوقفني في الكشف والبهوت وقال لي انظر الى الحجب ، فنظرت الى الحجب فاذا هي كل ما بدا وكل ما بدا فيما بدا ، فقال انظر الى الحجب وما[١] هو[١] من الحجب .

وقال لي الحجب خمسة حجاب أعيان وحجاب علوم وحجاب[٢] حروف وحجاب أسماء[٢] وحجاب جهل .

وقال لي الدنيا والآخرة وما فيهما من خلق هو حجاب أعيان وكل عين من ذلك[٣] فهي حجاب نفسها وحجاب غيرها .

وقال لي العلوم كلها حجب كل علم منها حجاب نفسه وحجاب غيره .

وقال لي حجاب العلوم يرد الى[٤] حجاب الأعيان بالأقوال و بمعاني الأقوال و[٤] حجاب الأعيان يرد الى حجاب العلوم بمعاني الأعيان و بسرائر مجهولات الأعيان .

وقال لي حجاب الأعيان منصوب في حجاب العلوم وحجاب العلوم منصوب في حجاب الأعيان .

وقال لي حجاب[٥] الحروف هو الحجاب الحكمي وحجاب[٦] الحكم هو من وراء العلوم .

وقال لي الحجاب العلوم ظاهر[٧] هو علم الحروف[٨] و باطن هو حكم الحروف[٨] .

وقال لي عبدي كل عبدي هو عبدي الفارغ من سواي ولن يكون فارغا من سواي حتى أوتيه من كل شيء فاذا آتيته من كل شيء أخذ[٩] إليه باليد التي أمرته أن يأخذ بها وردّ إليّ باليد التي أمرته أن يرد .

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(١)—(١) هي ل (٢)—(٢) أسماء وحجاب حروف ج (٣) فهو ج (٤)—(٤) مرتين في ج (٥) ج — (٦) الحكمي وهو ج (٧) وباطن ج٢ + (٨)—(٨) ج١ — (٩) ج —

وقال لى إذا لم أوت عبدى من كل شىء فليس هو عبدى الفارغ وإن تفرغ مما[١] آتيته لأنه قد بقى بينى وبينه ما لم أوته، وإنما عبدى الفارغ إلا منى فهو عبدى الذى آتيته من كل شىء سببا وآتيته منـه علما وآتيته منـه حكما فرأى الحكم جهرة ثم تفرغ من العلم وتفرغ من الحكم فألقاهما معا إلىّ فذاك هو عبدى الفارغ[٢] من سواى[٢].

وقال لى لا تبدو الولاية لعبد إلا بعد الفراغ[٣].

وقال لى أتدرى ما قلب عبدى الفارغ قلبه بينى وبين الأسماء وذاك هو مقامه الأول الذى هو مهربه وفيه آيته، فأنقله منه الى رؤيتى فيرانى ويرى الاسم والأسماء بين يدىّ كما يرى كل شىء بين يدىّ ويرى الاسم لا يملك من دونى حكما[٤] فذاك هو مقام قلب عبدى الفارغ وذاك مقام البهوت وفى البهوت بين يدىّ آخر ما وقفت القـــلوب.

وقال لى البهوت صفة من صفات الجبروت.

وقال لى الواقف بحضرتى يرى المعرفة[٥] أصنافا ويرى العلم أزلاما لأنه واقف بين يدىّ لا بين يدى العلوم فهو يرى العـلم قائما بين يدىّ أغرس فيـه قلب من أشاء وأخرج منه قلب من أشاء، فذاك هو شأنى فى القلوب إلا قلوبى التى بنيتها لنظرى لا لخبرى وإلا قلوبى التى صنعتها لحضرتى[٦] لا لأمرى تلك هى القلوب التى تسرى أجسامها فى أمرى.

وقال لى لى فى العـلوم بيت فمنه أحادث العلماء، ولى فى المعارف بيت فمنـه أحادث الفهماء[٧].

وقال لى البيوت حجب ومن وراء الحجب[٨] الأستار ولكل من الأستار مقام فاذا تعرّفت الى قلب من ذلك البيت فلا معرفة له إلا ما أبديت.

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(١) بما ا ب م (٢)—(٢) ج — (٣) من سواى ا ب ت ل + (٤) فذلك ا ب ت ل (٥) المعارف م (٦) لحضرى م (٧) الفقهاء م (٨) البيوت ج

وقال لى ما بحضرتى بيوت ولا لأهل حضرتى بيوت ، أضعفهم من يخطر له الاسم و إن نفى وأعجزهم من يخطر له الذكر و إن نفى .

وقال لى إذا نفيت الاسم والذكر كان لك وصول ، فاذا لم يخطر بك الاسم والذكر كان (١) لك اتصال و إذا كان لك (٢) اتصال فأردت كان .

وقال لى إذا أردت أن لا يخطر بك الاسم (٣) والذكر فأقم فى النفى (٤) ينتف لأن النفى بى لا بك فاذا انتفى (٥) أثبتك فثبت لأن الإثبات بى لا بك .

وقال لى إذا وقفت فى حضرتى فلا تقف مع الربانى فتحتجب بحجابه و يكون لك كشف ولك حجاب ، و إذا رأيت العلم والعلماء فى حضرتى فاجلس فى (٦) حضرتى وخاطبه فى حضرتى ، فإن لم يتبعك فلا تخرج من حضرتى (٧) فيستخرج هو من أقصى علمه و يعلم أنه قد خرج ، و إن تبعك فقف به على ما صدّق ولا تمش به معك ، فإنه لا بدّ أن يخرج الى مقامه فإن رجع وحده تاه و إن رجعت معه خرجت عن حضرتى فتهت .

وقال لى كل ما يخاطب به العلم والعلماء فهو مكتوب على أقصى علم العالم فهو يريد أن يعبره و يعبّره وأنت تريد أن (٨) تقف فيه فهو لا يقف لأن العبارة والعبور حدّه وكذلك أنت لا (٩) تعبره لأنه مقامك .

٦٥ — موقف العبدانية

أوقفنى فى العبدانية وقال لى أتدرى متى تكون عبدى اذا رأيتك عبدا لى منعوتا عندى بى لا منعوتا بما منى ولا منعوتا بما عنى ، هنالك تكون عبدى فاذا كنت

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(١) ا ب ت ل — (٢) م — (٣) ولا ج (٤) م — (٥) أثبتك ت أثبت بك ج (٦) ج — (٧) فيخرج ت ج (٨) يقف ا ل (٩) تعبر ج

هنالك كذلك[١] كنت عبدالله واذا كنت عبد الله لم يغب عنك الله، واذا كنت منعوتا بسوى الله غاب عنك الله فاذا خرجت من النعت رأيت الله فإن أقمت فى النعت لم ترالله .

وقال لى العبدانية أن تكون عبدا بلا نعت[٢] فإن كنت بنعت اتّصلت عبدانيتك بنعتك لا بى[٣] وإن اتّصلت عبدانيتك بنعتك لا بى[٣] فأنت عبد نعتك لا عبدى .

وقال لى عبد خائف استمدّت عبدانيته من خوفه، عبد راج استمدّت عبدانيته من رجائه ، عبد محبّ استمدّت عبدانيته من محبّته ، عبد مخلص استمدّت عبدانيته من إخلاصه .

وقال لى اذا استمدّ العبد من غير مولاه فمستمدّه هو مولاه دون مولاه[٤] واذا لم يستمدّ من مولاه أبق من مولاه، واذا استمدّ من مولاه فقد أقدم على مولاه، فقف لى لتستمدّ منى ولا لتستمدّ من علمى ولا لتستمدّ منك تكن عبدى وتكن[٥] عندى وتفقه عنى .

وقال لى ما طالبتك بعبدانية الملك[٦] عبدانية الملك[٦] لى وانما طالبتك بعبدانية الوقوف بين يدىّ .

وقال لى قل لسريرتك تقف بين يدىّ لا بشىء ولا لشىء أجعل الملكوت الأكبر من ورائك وأجعل الملك الأعظم تحت رجليك .

وقال لى لا ترجع من هذا المقام فإليه تلجأ الخليقة[٧] فى شدائد الدنيا والآخرة وإليه يلجأ من رآنى ومن لم يرنى ومن عرفنى ومن لم يعرفنى، فالواقفون فيه فى الدنيا

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(١) فذلك ج (٢) فأذا ا ب ت ل (٣)-(٣) ت م - (٤) وان ج
(٥) عبدى ج (٦)-(٦) ا ب ت ل - (٧) ج١- الخلائق ج٢

تعرفهم خزنة أبوابه فاذا جاءوه ولم يحل[١] بينهم وبينه وبحسب ما وقفوا عنه فى الدنيا توقفهم الخزنة[٢] بالأبواب من دونه .

وقال لى سيأتيك الحرف وما فيه وكل شىء ظهر فهو فيه وسيأتيك منه اسمى وأسمائى وفى اسمى وأسمائى سرّى[٣] وسرّ[٤] إبدائى وسيأتيك منه العلم وفى العلم عهودى اليك ووصاياتى وسيأتيك منه السرّ وفى السرّ محادثتى لك وايمائى فسيدفعونك عنه فادفعهم عن نفسك .

وقال لى أنا مرسلهم[٥] اليك ابتلاء، وأنا مؤذنك بأنى أرسلتهم اجتباء، وأنا معلّمك كيف تعمل اذا ما أتوك اصطفاء .

وقال لى لا تدفعهم بمحاورة[٦] فلن تستطيع محاورة[٧] حقّ، وإنما تدفعهم بردّهم وردّ ما أتوا به إلىّ وتخلع قلبك منهم ومما أتوا به،[٨] لا تخلع ما أتوا به[٨] عن قلبك حتى تكون[٩] عندى لا[١٠] عندهم هنالك حويتهم وما حووك وهنالك وسعتهم وما وسعوك .

وقال لى رب حاضر وقلب فارغ وكون غائب هذه صفة من أستحيى منه .

وقال لى أقرر[١١] عينا بما أشهدتك من النار أشهدتكها تسبّحنى وأشهدتكها تذكرنى وأشهدتكها تعرفنى وتفزع منى وما أشهدتك ذاك منها حتى أشهدتها ذاك[١٢] منك فأشهدتك منها مواقع ذكرى وأشهدتها منك مواقع نظرى ما كنت لأجمع بين ذكرى ونظرى فى انتقامى .

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(١) تحل ا ل (٢) فى الأبواب ا ب ت (٣) سر ا ب ل (٤) وسرى ج
(٥) ج — (٦) بمجاورة ت مجاورته ل (٧) مجاورة ت مجاورته ل
(٨)—(٨) ا ل — (٩) عبدى ا ب (١٠) عبدهم ا ب (١١) قر ا ب ت ل
(١٢) منك ذاك ا ب ت ل

٦٦ — موقف قف

أوقفنى فى قف وقال لى اذا قلت لك قف[(١)] فقف لى لا لك ولا لأخاطبك ولا لآمرك ولا لتسمع منى ولا لما تعرف منى ولا لما لا تعرف منى ولا لأوقفنى ولا ليا عبد ، قف لا لأخاطبك ولا تخاطبنى بل أنظر اليك وتنظر إلىّ فلا تزل عن هـذا[(٢)] الموقف حتى أتعرف اليك وحتى أخاطبك وحتى آمرك فاذا خاطبتك واذا حادثتك فابك إن أردت علىّ البكاء[(٣)] وإن أردت على فوتى بخطابى وعلى فوتى بمحادثتى[(٣)] .

وقال لى اذا قلت لك قف فوقفت لا لخطابى عرفت الوقوف بين يدىّ واذا عرفت الوقوف بين يدىّ حرمتك على سواى[(٤)] واذا حرمتك على سواى[(٤)] كنت من أهل صيانتى[(٥)] .

وقال لى اذا عرفت كيف تقول اذا قلت لك قف لى فقد فتحت لك الباب إلىّ فلا أغلقه دونك أبدا وأذنت لك أن تدخله إلىّ فلا أمنعك أبدا ، فاذا أردت الوقوف لى فاستعمل أدبى ولك أن تدخل متى شئت وليس لك أن تخرج اذا شئت ، فاذا دخلت إلىّ فقف ولا تخرج إلا بمحادثتى[(٦)] وبتعرفى[(٧)] فما[(٨)] لم أحادثك وما لم أتعرف اليك فأنت فى المقام مقام الله[(٩)] واذا تعرفت اليك فأنت فى المقام مقام المعرفة .

وقال لى اذا قلت لك قف لى فعرفت كيف تقف لى فلا تخرج عن مقامك ولو هدمت كل كون بينى و بينك فالحقك[(١٠)] بالهدم ، فاعرف هذا قبل أن تقف لى ثم قف لى فلا تخرج أو أتعرف اليك بما تعرف منى .

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(١) ج —　(٢) الموقف ا × ح م المقام ا ب ت ل　(٣)—(٣) لخطابى على فوتى ولمحادثتى على فوتى ج　(٤)—(٤) ب — على سواى ج م —　(٥) ج —
(٦) لمحادثتى ب ت ل م　(٧) وبتعريفى ا ولتعريفى ت ل　(٨) ما ا ب
(٩) تعالى ب ت +　(١٠) بالعدم ب بالمهدوم ج

وقال لى لو جاءك فى رؤيتى هدم السموات والأرض ما تزيلت ولو طار بك فى غيبتى طائر بسرك ما ثبت، ذلك لتعلم قيوميتى بك واستيلائى عليك .[1] [2]

وقال لى أيهما تسألنى الرؤية لا عن المسئلة أم الغيبة على المسئلة، الغيبة قاعدة ما بينى و بينك فى إظهارك .[3] [4] [4]

وقال لى ألا تعلقت بى فى الوارد كما تتعلق بى فى صرفه .

وقال لى التعلق الأول بى التعلق الثانى بك .[5]

وقال لى التعلق بى فى الوارد لا يصرفه لا لإقراره ولا لمكثه ولا لزواله .[6] [7]

وقال لى قل يا من أورده أشهدنى ملكوت برك فى ذكرك وأذقنى حنان ذكرك فى إشهادك فأرنيك مثبتا حتى تقوم بى رؤيتك فى إثباتك وواز عنى ما ارتبط بالثبت منى ومنه وناجنى من وراء ما أعلمتنى حتى أكون باقيا بك فيما عرفتنى وسر بى اليك عن قرار ما يستقر به وصفى بوصفى ونادنى، يا عبد سقطت معرفة سواى فما ضرك ثبت تعرفى لك هو حسبك .[8] [9] [10] [11] [12] [13] [13]

٦٧ — موقف المحضر والحرف

أوقفنى فى المحضر وقال لى الحرف حجاب والحجاب حرف .[14]

وقال لى قف فى العرش ، فرأيت الحرم لا يسلكه النطق ولا تدخله الهموم ورأيت فيه أبواب كل شيء ورأيت الأبواب كلها نارا وللنار حرم لا يدخله إلا[15] [16]

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(١) أوقفنى ج + (٢) بشرك ت يسرك ج (٣) مسئلة ت ل
(٤)—(٤) ج — (٥) والتعلق ا ب ت ل (٦) بصرفه ل لصرفه م (٧) ولا ل م (٨) وارزقنى م (٩) جنان ب ت (١٠) فرأيتك ب ت
(١١) لوصفى ب ت ل (١٢) اليك ب ت ل (١٣)—(١٣) ج[1] —
(١٤) الحروف ا ب[2] (١٥) والنار ب[1] ت ج (١٦) جرم ت ل

العمل الخالص فاذا دخله صار الى الباب فاذا صار الى الباب وقف فيه على المحاسبة ورأيت المحاسبة تفرّد ما[1] لوجه الله[2] عما[3] لسواه ورأيت الجزاء سواه ورأيت الخالص له ومن أجله يرفع من الباب الى المنظر[4] الأعلى فاذا رفع اليـه كتب على البـاب جاز[5] الحسـاب .

وقال لى إن[6] لم تأكل من يدى وتشرب من يدى لم تستو على طاعتى .

وقال لى إن لم تطعنى لأجلى لم تستو على عبادتى .

وقال لى اطرح ذنبك تطرح جهلك .

وقال لى إن ذكرت ذنبك لم تذكر ربك .

وقال لى فى الجنّـة من كل ما يحتمله الخاطر ومن ورائه أكبر[7] منه ، وفى النار من كل ما يحتمله الخاطر ومن ورائه أكبر[8] منه .

وقال لى الذى يصدّك عنى فى الدنيا هو الذى يصدّك عنى فى الآخرة .

وقال لى أوقفت الحرف قدّام الكون وأوقفت العقل قدّام الحرف وأوقفت المعرفة قدّام العقل وأوقفت الإخلاص قدّام المعرفة .

وقال لى لا يعرفنى الحرف [9] . . . .

[10]وقال لى إنمـا[11] خاطبت الحرف بلسان الحرف فلا اللسان شهدنى ولا الحرف عرفنى[10] .

وقال لى النعيم كله لا يعرفنى والعذاب كله لا يعرفنى .

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(١) بما ج (٢) الرب ج (٣) تعالى ب ت + (٤) ج١ —
(٥) جاد ت ل (٦) الم ج (٧) أكثر ب ج (٨) أكثر ب
(٩) وراء ا ب ت ل (١٠)—(١٠) ا ب ت ج١ ل — (١١) أنا ج٢

وقال لى لو عرفنى النعيم انقطع بمعرفتى[1] عن التنعيم[2]، ولو عرفنى العذاب انقطع بمعرفتى عن التعذيب .

وقال لى رسول رحمة لا يحيط بمعرفتى ورسول عقوبة لا يحيط بمعرفتى .

وقال لى يبدو عليك البادى من جنس ما يستقر[3] عليه .

وقال لى العلم المستقر هو الجهل المستقر .

وقال لى إنما توسوس الوسوسة فى الجهل وإنما تخطر الخواطر فى الجهل .

وقال لى أعدى[4] عدوّلك إنما يحاول إخراجك من الجهل لا من العلم .

وقال لى إن صدّك عن العلم فإنما يصدّك عنه ليصدّك عن الجهل .

وقال لى الذين عندى لا يفهمون عن حرف هو يخاطبهم ولا يفهمون[5] فى حرف هو[6] مكانهم ولا يفهمون[7] عنه وهو علمهم، أشهدتهم قيامى بالحرف فرأونى قيما[8] وشهدوه جهة وسمعوا منى وعرفوه آلة .

وقال لى تحمل إلىّ[9] ومعك ما عرفت وما أنكرت وما أخذت وما تركت فأسألك عن أجلى فتجب حجتى فأعفو برحمتى .

وقال لى الحرف مكانهم بما به بدا والحرف علمهم بما عنه بدا والحرف موقفهم بما له بدا .

وقال لى العارف يخرج مبلغه عن الحرف فهو فى مبلغه وإن كانت الحروف ستره .

وقال لى مبلغ العارف مستقرّه ومستقرّه[10] هو الذى إن لم يكن به لم يسكن .

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(١) لمعرفتى ج (٢) النعيم ت ل (٣) تستقر ت م (٤) أعدا ب ج م
(٥) يفقهون ج يفقهون م (٦) وهو ج (٧) يفقهون ج م (٨) فيما ج[1] قائما ج[2] (٩) معك ا ج (١٠) ج —

وقال لى الحرف لا يلج الجهل ولا يستطيعه .

وقال لى الحرف دليل العلم والعلم معدن الحرف .

وقال لى أصحاب الحروف محجوبون عن الكشوف قائمون بمعانيهم بين الصفوف.

وقال لى الحرف لُجّ[1] إبليس .

وقال لى بق علم بق خطر، بق قلب[2] بق خطر[2]، بق عقل بق خطر، بق هم بق خطر .

وقال لى معناك أقوى من السماء والأرض .

وقال لى معناك يبصر بلا طرف ويسمع بلا سمع .

وقال لى معناك لا يسكن الديار ولا يأكل[3] من الثمار .

وقال لى معناك لا يجنّه الليل ولا يسرح بالنهار .

وقال لى معناك لا تحيط به الألباب ولا تتعلّق به الأسباب .

وقال لى هذا معناك أنا خلقته وهذه أوصافه أنا جعلته وهذه حليته أنا أثبتّه وهذا مبلغه أنا جوزته .

وقال لى أنا من ورائه ومن وراء ما عرفته، لا تعلمنى[4] علومه ولا تشهدنى[4] شواهده .

وقال لى إن لم أنتصر[5] بك لم تثبت وإن لم تثبت لم أتعرف اليك .

وقال لى اذكرنى تعرفنى وانصرنى تشهدنى .

وقال لى أنا القريب فلا بيان قرب، وأنا البعيد فلا بيان بعد .

وقال لى أنا الظاهر لا كما ظهرت الظواهر، وأنا الباطن لا كما بطنت البواطن.

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(١) لُجّ ا (٢)-(٢) ب - بق خطر ت - (٣) ا ل - (٤)-(٤) علوما ثم م (٥) لك ا ب ت ل

وقال لى قل عافنى من معاناتك منك وحل بينى و بين ما يحول عنك ولا تذرنى بمذارى[١] الحروف فى معرفتك ولا توقفنى[٢] أبدا الا بك[٣] .

وقال لى تعلّم العلم لوجهى تصب الحقّ عندى .

وقال لى اذا أصبت الحقّ عندى أثنيت عليك بثنائى على نفسى .

وقال لى من تعرّفت اليه تولّيت نعيمه بنفسى وتولّيت عذابه بنفسى فأمددت النعيم من نعيمه وأمددت العذاب من عذابه .

وقال لى الاسم ألف معطوف .

وقال لى العلم من وراء الحروف .

وقال لى المحضر خاصّ[٤] ولكل خاصّ[٤] عام .

وقال لى الحضرة تحرق الحرف وفى الحرف الجهل والعلم ففى العلم الدنيا والآخرة وفى الجهل مطلع الدنيـا والآخرة والمطلع مبلغ كل ظاهر و باطن والمبلغ محو فى بادٍ من بوادى الحضرة .

وقال لى الحرف لايلج الحضرة وأهل الحضرة يعبرون الحرف ولا يقفون[٥] فيه .

وقال لى تستوحش تحت الأرض ممـا تستوحش منه فوق الأرض .

وقال لى أهل الحضرة ينفون الحرف مع ما فيه نفى الخواطر .

وقال لى إن لم تكن من أهل الحضرة جاءك الخاطر وكل السوى خاطر فلم ينفه إلا العلم[٦] وللعلم أضداد ولا تخلص[٧] إلا بالجهاد .

وقال لى لا جهاد إلا بى ولا علم إلا بى، فإن وقفت بى فأنت من أهـل حضرتى .

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(١) بمدارى ب ل بمدار ج (٢) توفقنى ت ل (٣) ولك ا ب ت ل +
(٤)ـ(٤) ج ـ (٥) يفقهون م (٦) والعلم ب ج (٧) يخلص ا ت ل

وقال لى انظر الى قبرك ، إن دخل معك العلم دخل معه الجهل وإن دخل معك العمل دخلت معه المحاسبة وإن دخل معك السوى[1] دخل معه ضدّه من السوى[2] .

وقال لى ادخل الى قبرك وحدك ترانى وحدى فلا تثبت لى مع سواى .

وقال لى اذا تعرّفت اليك فاحذرنى لا أجعل العذاب وما فيه فى جارحة من جوارحك وارج فضلى فى أضعاف ذلك فى كرامتك .

وقال لى أهل الحضرة هم الذين عندى .

وقال لى الخارجون عن الحرف هم أهل الحضرة .

وقال لى الخارجون عن أنفسهم هم الخارجون عن الحرف .

وقال لى اخرج من العلم تخرج من الجهل واخرج من العمل تخرج من المحاسبة واخرج من الإخلاص تخرج من الشرك[3] واخرج من الاتّحاد الى الواحد[3] واخرج من الوحدة تخرج من الوحشة واخرج من الذكر تخرج من الغفلة واخرج من الشكر تخرج من الكفر .

وقال لى اخرج من السوى تخرج من الحجاب واخرج من الحجاب تخرج من البعد واخرج من البعد تخرج[4] من القرب[5] واخرج من القرب ترى الله .

وقال لى لو تعرّفت اليك بمعارف السطوة فقدت العلم والحسّ .

وقال لى[6] للمحضر أبواب عدد ما فى السماء والأرض وهو باب من أبواب الحضرة .

وقال لى أوّل باب من أبواب الحضرة[7] موقف المسئلة ، أوقفك فأسألك فأعلّمك فتجيب فتثبت بتعرّفى وتعرف معارفك من لدنى فتخبر عنى .

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(١) سرى ج الغير م (٢) الغير م (٣)–(٣) ج — (٤) عن ت م
(٥) والبعد ا ب ت ن + (٦) فى المحضر ج (٧) المحضر ج

وقال لى ما النار، قلت نور من أنوار السطوة، قال ما السطوة، قلت وصف من أوصاف العـزة ، قال ما العزة ، قلت وصف من أوصاف الجبروت ، قال ما الجبروت، قلت وصف من أوصاف الكبرياء، قال ما الكبرياء ، قلت وصف من أوصاف السلطان ، قال ما السلطان، قلت وصف من أوصاف العظمة ، قال ما العظمة، قلت وصف من أوصاف الذات، قال ما[(١)] الذات[(٢)]، قلت أنت[(٣)] الله لا إله إلا أنت[(٣)]، قال قلت الحقّ، قلت أنت قوّلتنى[(٢)]، قال لترى بيتى[(٤)] .

وقال لى الطبقة الأولى يعذبون بالسطوة والطبقة الثانية يعذبون بالعزة والطبقة الثالثة يعذبون بالجبروت والطبقة الرابعة يعذبون بالكبرياء والطبقة الخامسة يعذبون بالسلطان والطبقة السادسة يعذبون بالعظمة والطبقة السابعة يعذبون بالذات .

وقال لى أهل النار يأتيهم العـذاب من تحتهم وأهل الجنّة ينزل عليهم نعيمهم من فوقهم .

وقال لى ما الجنّة، قلت وصف من أوصاف التنعيم[(٥)]، قال ما التنعيم[(٥)]، قلت وصف من أوصاف اللطف[(٦)]، قال ما اللطف ، قلت وصف من أوصاف الرحمة[(٦)]، قال ما الرحمة ، قلت وصف من أوصاف الكرم[(٧)]، قال ما الكرم ، قلت وصف من أوصاف العطف[(٧)]، قال ما العطف، قلت وصف من أوصاف الودّ، قال ما الودّ، قلت وصف من أوصاف الحبّ، قال ما الحبّ، قلت وصف من أوصاف الرضا، قال ما الرضا، قلت وصف من أوصاف الاصطفاء، قال ما الاصطفاء، قلت وصف من أوصاف النظر، قال ما النظر، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت[(٨)] الله، قال قلت الحقّ، قلت أنت[(٩)] قوّلتنى، قال لترى نعمتى .

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(١) أنا ج (٢) ج[١] — (٣)–(٣) ت ج — (٤) .بابيتى ج
(٥) النعيم ب ت (٦)–(٦) ج — (٧)–(٧) ج — (٨) ج —
(٩) ج[١] —

وقال لى الطبقة[١] الأولة يتنعمون[٢] بالتنعيم[٣] والطبقة الثانية يتنعمون بالكرم والطبقة الثالثة يتنعمون بالعطف والطبقة الرابعـة يتنعمون بالودّ والطبقة الخامسة يتنعمون بالحبّ والطبقة السادسـة يتنعمون بالرضا والطبقة السابعـة يتنعمون بالاصطفاء والطبقة الثامنة يتنعمون بالنظر .

وقال لى قد رأيت كيف[٤] يسرى العذاب وكيف يسرى النعيم و إلىّ يرجع الأمر كله فقف عندى تقف من وراء كل وصف .

وقال لى إن لم تقف[٥] وراء[٦] الوصف أخذك الوصف .

وقال لى إن أخذك الوصف الأعلى أخذك الوصف الأدنى .

وقال لى إن أخذك الوصف الأدنى[٧] فما أنت منى ولا من معرفتى .

وقال لى أجللتك فاستخلفتك وعظّمتك فاستعبدتك وكرّمتك[٨] فعاينتك[٩] وأحببتك فابتليتك .

وقال لى نظرت إليك فناجيتك وأقبلت عليك فأمرتك وغرت عليك فنهيتك وأخلصتك لودّى فعرّفتك .

وقال لى القرآن يبنى والأذكار تغرس .

وقال لى الحرف يسرى حيث القصد جيم جنّة جيم جحيم[١٠] .

وقال لى إذا جاءنى نطق الناطقين أثبته[١١] فيما[١١] به يطمئنون .

وقال لى إن أخذتك بذنب[١٢] أخذتك[١٢] بكل ذنب حتى أسألك عن رجع طرفك وعن ضمير قلبك .

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(١) الأولى ا ب ت ل (٢) بالنعيم ب ت (٣) وهو الرحمة ا ب ت ل م +
(٤) تسرى ب يشرى ل (٥) ترى ج (٦) من ل م + (٧) فلا ا ج
(٨) فعاقبتك م (٩) واجتبيتك م (١٠) جهنم ا ب ت ل (١١)—(١١) م —
(١٢) واخذتك ا ب ت ل

وقال لى إن قبلت حسنة جعلت[١] السيئات[٢] كلها حسنات .

وقال لى من أهل النار، قلت أهل الحرف الظاهر ، قال من أهل الجنّة ، قلت أهل الحرف الباطن ، قال لى ما الحرف الظاهر ، قلت علم لا يهدى الى عمل ، قال ما الحرف الباطن ، قلت علم يهدى الى حقيقة ، قال ما[٣] العمل ، قلت الإخلاص قال لى[٤] ما الحقيقة ، قلت ما تعرّفت به ، قال[٤] لى ما الإخلاص ، قلت لوجهك ، قال ما التعرّف ، قلت ما تلقيه الى قلوب أوليائك .

وقال لى القول الخالص موقوف على العمل والعمل موقوف على الأجل والأجل موقوف على الطمأنينة والطمأنينة موقوفة على الدوام .

٦٨ — موقف الموعظة

اوقفنى فى الموعظة وقال لى احذر معرفة تطالبك بردّ معارفى[٥] فتقلب وبعدك وأختم بها على قلبك .

وقال لى احذر معرفة تحتجّ ولا تجيز[٦] وتوجب ولا تحمل وتلزم ولا تيسّر فيأخذك بها الحاكم وهو عدل وتحقّ بها الكلمة وهو فصل .

وقال لى ما تطالب المعرفة بردّ المعرفة لعجزها عن الارتجاع انما تثبت لمن سكنته[٧] قدما فى الجحود والشقاق .

وقال لى تب إلىّ ولست بتائب أو تعلن لى[٨] ، وأعلن لى[٩] ولست بعلن أو تصبر ، واصبر لى ولست بصابر أو تؤثر .

وقال لى أعلن توبتك لكل شىء يستغفر لك كل شىء .

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(١) بجمع ا ب ت + (٢) ج١ ل — (٣) ١١ م — (٤) م —
(٥) قلب ج١ فى تقلب ج٢ فتقلب م (٦) تحير ت م (٧) مكنته ا ب ت ل
(٨) ج — بى ا ب ت (٩) بى ا ب ت ج١

وقال لى تب إلىّ بجامع علمك واجتمع علىّ [١] بأقاصى همّك .

وقال لى اجعل موعظتى بين جلدك وعظمك و بين نومك و يقظتك .

وقال لى اجعل [٢] تذكيرى على أدواء أدوائك .

وقال لى أعلن توبتك [٣] بالنهار بالصيام وأعلن توبتك [٤] بالليل بالقيام .

وقال لى قم يا تائب الى ظهورك أفتح لك بابا الى حبورك ، قم يا تائب الى [٥] قرآنك أفتح لك بابا الى أمانك ، قم يا تائب الى دعائك أفتح لك بابا الى كشف غطائك .

وقال لى قم يا تائب الى ملاذك أفتح لك باب حطّة فى معاذك .

وقال لى أظهرنى على لسانك كما ظهرت على قلبك و إلا احتجبت [٦] عنك بك .

وقال لى إن احتجبت عنك بك عصيتنى فى كل حال وأنكرتنى فى كل [٧] فال .

وقال لى إن لم تظهرنى على لسانك لم أنصرك على عدوك .

وقال لى لا تذكر [٨] عذرك فتذكر ما منه ، ولا تذكر ما منه فترد به وتصدر عنه .

٦٩ — موقف الصفح والكرم

أوقفنى فى الصفح والكرم وقال لى أنا رب الآلاء والنعم .

وقال لى تعرفت الى [٩] القلم بمعرفة من معارف الإثبات وتعرفت الى اللوح بمعرفة من معارف الحزن .

وقال لى تعلق بى فأول عارض يعترض لك الحسنات فإن أجبتها تعرضت لك السيئات .

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(١) بأقصى ج (٢) تذكرى ج (٣) النهار ج للنهار م (٤) الليل ج لليل م

(٥) قراتك ب ت م (٦) بك عنك ا ب ت ل (٧) حال ا ب ت ل (٨) عدك ج١ غدرك ج٢ عدواء م (٩) العلم م

وقال لى الحسنات محابس[1] الجنّة والسيئات محابس[1] النار .

وقال لى اتبعنى ولا تلتفت يمينا على الحسنات[2] واتبعنى ولا تلتفت شمالا على السيئات .

وقال لى ما حسنتك مطيتى[2] فتحملنى ولا سيئتك تحجبنى فتصدنى ، أنا أقرب الى الحسنات من الهمّ بالحسنات وأنا أقرب الى السيئات من الهمّ بالسيئات .

وقال لى أنا أقرب من الهمّ الى القلب المهتمّ .

وقال لى الحكم نقيب من نقباء العلم والذكر مادّة من موادّ الجنة وباب من أبواب الزلفة[3] .

٧٠ — موقف القوة

أوقفنى فى وصف القوّة وقال لى هى وصف من أوصاف القيومية .

وقال لى القيومية قامت بكل شىء[4] .

وقال لى بين ما قام بالقوّة وبين ما قام بالقيومية فرق .

وقال لى سرى وصف القوّة فى كل شىء فيه قام على مختلف القيام ولو سرى فيه وصف القيومية لرفع المختلف وقام به على[5] كل حال .

وقال لى القيومية محيطة لا تخرق[6] .

وقال لى القوّة ماسكة والقيومية مقلبة[7] والتقليب[8][9] مثبت ماح[9] .

وقال لى قوّة القوى وضعف الضعيف من أحكام وصف القوّة .

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(١) محاسن ا ب ت ل (٢)-(٢) م — (٣) الزلفى ج٢ (٤) وقال لى قامت بشىء على وصف وقامت بشىء على وصف ج + (٥) ج — (٦) تحرق ب م (٧) مقلتة ا ب ت ل (٨) والتقليت ا ب ت ل (٩)-(٩) م —

وقال لى أقوى القوّة جهل لا يميل فمن دام فيه دام فى القوّة ومن تميّل فيه تميّل فى القوّة .

وقال لى[١] كلما قويت فى الجهل قويت فى العلم .

وقال لى إن أردت وجهى ركبت القوّة .

وقال لى إن ركبت القوّة فأنت من أهل القوّة وإن أخذت القوّة بيمينك وشمالك ألقيتها من وراء ظهرك .

وقال لى إن ركبت القوّة نظرت بالقوّة وإن ركبت القوّة سمعت بالقوّة وإن ركبت[٢] القوّة تصرّفت بالقوّة .

وقال لى اذا تصرّفت فى كل متصرّف بالقوّة لم تمل واذا لم تمل استقمت واذا استقمت فقل ربى الله[٣] قال الله تعالى[٣] إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَائِكَةُ أَلَّا[٤] تَخَافُوا وَلَا[٥] تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ ٱلَّتِي كُنتُمْ تُوعَدُونَ .

وقال لى لن تركب القوّة حتى تتفرّغ لى من سواى .

وقال لى أوّل القوّة أن تتفرّغ لى ورأس القوّة أن تريد بالعمل وجهى .

وقال لى القوّة مطية الحاضرين والحضور بما فيه مطية المنقطعين والانقطاع بما فيه مطية المقتطعين .

وقال لى المقتطعين جلساء الحكمة وسفراء الملكوت .

وقال لى لكل شيء معدن ومعدن القوّة اجتناب النهى .

وقال لى المعدن[٦] مستقرّ وللمستقرّ أبواب وللأبواب طرق وللطرق فجاج وللفجاج أدلاء وللأدلاء زاد وللزاد أسباب .

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(١) كلمة ج (٢) بالقوّة ا ت (٣)-(٣) ت ج - الله ب -
(٤) أن لا ا ب ت ل م (٥) لا ا ب ت ل م (٦) مستقره ج

وقال لى حكمى الذى يجرى فى كل شىء قهرا هو حكمى الذى يدنيك[(١)] إلىّ طوعا .

وقال لى يا كاتب القوّة لا بمعناك كتبتها فعرفتها ولا بمعناك عرفتها[(٢)] فحملتها .

وقال لى إن وقفت والنار عن يمينك نظرت اليك فأطفأتها[(٣)] ، وإن وقفت والنار عن شمالك نظرت اليك فأطفأتها[(٣)] ، وإن وقفت والنار أمامك لم أنظر اليك لأنى لا أنظر الى من فى النار .

وقال لى لا[(٤)] أنظر اليك والنار أمامك ولا أسمع منك والجنّة أمامك .

وقال لى انما أنت متوجّه الى ما هو أمامك فانظر الى ما أنت متوجّه اليه فهو الذى ينظر اليك وهو الذى تصير اليه .

وقال لى أقسمت على نفسى بنفسى لا ترك لى تارك[(٥)] شيئا الا آتيته[(٦)] ما ترك أو أزكى مما ترك ، فإن أقلّه ما[(٦)] آتيته فذاك جزاء المخلصين وإن لم يقلّه[(٧)] ما آتيته[(٦)] آتيته[(٦)] الحُسْنَى وَزِيَادَةً وأنا حسب[(٨)] العاملين الناقلين فى أعمالهم عنى .

وقال لى يا كاتب القوّة لا بأقلامك سطرتها فأحصيتها ولا بصحائفك أدركتها فاحتويتها .

وقال لى يا كاتب المعرفة لا بإبانتك[(٩)] أبنتها[(١٠)] فأجريتها ولا بتعجيمك عجّمتها ففصّلتها ولا بتفصيلك رتبتها فألفتها[(١١)] .

وقال لى يا كاتب القوّة كتابة القوّة بأقلام القوّة وكتابة المعرفة بأقلام المعرفة وكل كتابة فبأقلامها تسطر .

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(١) تدينك اليه ج (٢) بجهلها ج¹ بجهلتها ج² (٣)-(٣) م - (٤) م - لا أنا ج (٥) لى ، ا م + (٦) أثبته ا ب (٧) تقله ما ا ب يقل ت (٨) ج م - (٩) بشأنك ج باثباتك م (١٠) أثبتها ب ت ج م (١١) فالقيتها ت م فالفيتها ل

وقال لى اذا أذنب الواجد بى جعلت عقوبته أن يذنب ولا يجد بى[١] .

وقال لى اذا أذنب وهو واجد بى استوحش من نفسه واحتجّ[٢] لى عليها[٣] ، واذا أذنب ولم يجد بى[١] أنس بمبلغ تأويله واحتجّ علىّ .

وقال لى اذا قلبتك فى الذنب بين الوجد بى وفقد الوجد بى وأشهدتك الاحتجاج لى فقد غفرت الأوّل والآخر وصفحت عن الباطن والظاهر .

وقال لى ما أذنب مذنب وهو غير واجد بى[٤] إلا أصرّ فاذا وجد بى[٤] أقلع ، وما أذنب مذنب وهو واجد بى[٥] إلا تاب ولا أشهد[٦] وناب فلم يعاود إلا وقد غفرت له وقبلت[٦] .

وقال لى إن لم تنتسب الى نسبى لم تنفصل عن نسب سواى .

وقال لى نسبى ما علّق بذكرى ونسبى ما علّق بى[٧] فى ذكرى ونسبى ما أدام لى[٨] فيما علّق بى ونسبى فيما[٩][١٠] أدام[١١] لى من أجلى[١١] .

وقال لى نسب السوى[١٢] من أجل السوى .

وقال لى من جاءنى[١٣] بأجل سواى أوقفته مع ما جاء به أين كانت درجته .

وقال لى الأجل مجمع الواقفين[١٤] ومفترق المعلولين[١٤] .

وقال لى لا تنقطع إلىّ حتى تنقطع لى ولا أقتطعك[١٥] حتى تنقطع[١٦] علىّ .

وقال لى إن غذوت بما كل قوم غذوت بقلوبهم واذا غذوت بقلوبهم غذوت بأعمالهم واذا غذوت بأعمالهم غذوت بمنقلبهم .

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(١) تجدنى ب م (٢) فاحتج ا ب ت ل (٣) ج١ — عليه ج٢

(٤) نى م (٥) ا — نى م (٦)—(٦) ج١ — (٧) لى ج (٨) دام ت م ل (٩) أجل ج + (١٠) دام ت ل (١١)—(١١) ج —

(١٢) ج١ — (١٣) أجل ج١ (١٤)—(١٤) ج١ م — المعلومين ت ل ×

(١٥) أنطمك ج (١٦) تقطع ج

وقال لى إن عرفتنى بمعرفة الانقطاع إلىّ لم تنكرنى، وإن عرفتنى بمعرفة المقام عندى لم تلوعنى .

وقال لى إن[(١)] لم تنقطع إلىّ فميزان فيه ما أردت لى وميزان فيه ما أردت لك .

وقال لى إن لم تنقطع[(٢)] إلىّ فأنت من أهل الموازين .

وقال لى أهل الموازين أهل[(٣)] الورع وإن ثقل ما وزنوا .

٧١ — موقف إقباله

أوقفنى فى إقباله وقال لى لكل ولىّ باب يدخل منه وباب يخرج منه .

وقال لى إنما أحشرك مع أبناء جنسك من كانوا وأين كانوا .

وقال لى أبناء جنسك أبناء شهوتك أو تركك وليس أبناء جنسك أبناء عملك[(٤)] ولا أبناء معرفتك .

وقال لى إن قلت ما أقول قلت ما تقول .

وقال لى إن قلت ما أقول فعلت ما أقول أو كدت .

وقال لى أول الاستجابة استجابتك للقول بقولك .

وقال لى الاستجابة أن تقول ما أقول ولا تلتفت الى عاقبة بضمير .

وقال لى الدعاء الخالص أذب من آداب الاجتماع .

وقال لى من إقبالى عليك أنى أريدك[(٥)] بأن تريدنى لتثبت فى الإقبال علىّ فأردنى واشهدنى أريدك بأن تريدنى فتدوم[(٦)] بى وتنقطع عنك .

وقال لى فرقت السموات والأرض ومن فيهنّ من نار العذاب وفرقت نار العذاب من نار الاستتار[(٧)] .

---

(١) ا ب — (٢) ج — (٣)-(٣) ا ت م — (٤) علمك ل م
(٥) أن ب ج (٦) فتتقدّم ا ل فيتقدّم ب تدوم ج (٧) الاستيثار ج

وقال لى أبناء همك جمع و يفترقون بالشهوات، أبناء علمك جمع و يفترقون بالشهوات ، أبناء عملك جمع و يفترقون بالشهوات، أبناء شهوتك جمع و يفترقون بالترك والتاركون أبناء ما من أجله تركوا والآخذون أبناء ما من أجله أخذوا .

وقال لى إن لم يصعد عملك من الباب الذى نزل منه علمك[(١)] لم يصل[(٢)] إلى[(١)] .

وقال لى إن لم تكن فى أمرى كالنار أدخلتك النار .

وقال لى انظر الى النار كيف هى لى لا ترجع فكذلك كن لى لا ترجع[(٣)] قولا ولا فعلا[(٣)] .

وقال لى عقوبة كل مذنب تأتى من مستمده فانظر من أين تستمد فمن هناك ثوابك وعقابك[(٤)] فانظر من أين تستمد[(٤)] .

وقال لى الصلوات موقوفة على عشاء الآخرة تذهب بها أين ذهبت .

وقال لى وكلت الظن بالعمل يحسن إذا حسن و يسوء إذا[(٥)] ساء .

٧٢ — موقف الصفح الجميل

أوقفنى فى الصفح الجميل وقال لى أنا يسرت المعذرة وأنا عدت بالعفو والمغفرة .

وقال لى إن أزلتنى فى حسنتك نزلت فى سيئتك .

وقال لى إن أزلتنى فى حسنتك باهيت بها و إذا باهيت بها أثبتها فى بهائى ، واذا نزلت فى سيئتك محوتها من كتابك ومحوتها من قلبك فلا تجد بها فتستوحش ولا[(٦)] تفزع إليها[(٧)] فتفترق .

---

(١)–(١) م — (٢) تصل ت ل (٣)–(٣) فعلا ولا قولا ج
(٤)–(٤) ج — (٥) أشاء ب ت١ (٦) تنزع ت ل م (٧) فتقترف ج فتتفرّق م

وقال لى إن لم تعرف أى عبد أنت لى لم تعرف مقامك منى وإن لم تعرف مقامك منى لم تثبت فى أمرى وإن لم تثبت فى أمرى خرجت من ظلّى .

وقال لى اعرف مقامك منى وأقم فيه عندى ، فرأيت الكون كله جزئية فى جزئية[1] موصولة ومفصولة لا تستقلّ الموصولة من دونه بنفسها ولا بالمفصولة ولا تستقلّ المفصولة بنفسها ولا بالموصولة ، ورأيته قد حجب الموصولات والمفصولات وختم على الحجاب بخاتمته ولم يؤذن المحجوب بختم الحجاب ولا بالحجاب فيكون الإيذان[2] له تعرّفا إليه بحكم من أحكام الفوت فيكون التعرّف إليه سببا موصولا[3] به فيخرج عن الختم بالتعرّف .

وقال لى اخرج عن الموصول والمفصول واخرج عن الحجاب والختم وعن الخاتم فالحجاب صفة والختم والخاتم صفة ، فاخرج عن الصفات وانظر إلىّ لا تحكم علىّ الصفات ولا تهجم علىّ الموصوفات ولا تتعلّق بى المتعلّقات ولا تقتبس منى المقتبسات .

وقال لى لا تجعل الكون من فوقك ولا من تحتك ولا عن يمينك ولا عن شمالك ولا فى علمك ولا فى وجدك ولا فى ذكرك ولا فى فكرك ولا تعلّقه بصفة من صفاتك ولا تعبر عنه بلغة من لغاتك وانظر إلىّ من قبله ، فذلك مقامك فأقم فيه ناظرا إلىّ كيف[4] كونت وكيف أكوّن وكيف قلبت ما أكوّن وكيف أشهدت وغيبت[5] فيما قلبت وكيف استوليت على ما أشهدت وكيف أحطت على ما استوليت وكيف استأثرت فيما أحطت وكيف فتّ فيما استأثرت وكيف قربت فيما فتّ وكيف بعدت فيما قربت وكيف دنوت فيما بعدت ، فلا تمل مع المائلات ولا تمد مع المائدات وكن كأنك صفة لا تُميِّل ولا تزيّل .

---

(١) جزويته ا ب ت (٢) الأيدان ج الأديان م (٣)–(٣) ا ب ت –
(٤) فانظر الى ج + (٥) وعينت ب ج١

وقال لى هذا مقام الأمان والظلّ وهذا مقام العقد والحلّ .

وقال لى هذا مقام الولاية والأمانة .

وقال لى هذا مقامك فأقم فيه تكن فى إحسان كل محسن [١] وفى استغفار كل مستغفر .

وقال لى اذا أقمت فى هذا المقام حوت صفتك جميع أحكام الصفات الطائعات وفارقت صفتك جميع أحكام الصفات العاصيات .

وقال لى اذا أقمت فى هذا المقام [٢] قلت لك قل فقلت [٣] فكان ما تقول بقولى فشهدت الاختراع جهرة .

وقال لى إن ملت الى العرش حبستك فيه [٤] فكان حجابك [٤] وإن حبستك فيه [٥] دخل كل أحد [٥] الى حبسك فيه [٦] فحسبت لشرفه من فعلك فإن رددتك الى شرفه [٧] والى فعلك [٨] كان حجابك [٨] .

وقال لى جد وجد الحضرة على أى [٩] صفة جاءك الوجد ، فإن عارضتك الصفات فأدعها وأدع موصوفاتها الى وجدك ، فإن استجابت لك وإلا فاهرب الى الصفة التى تجد بمقامك فيها وجد الحضرة فإن لم تهرب فارقك وجد الحضرة وتحكّمت عليك صفات الحجاب [١٠] وموصوفاتها .

وقال لى اجعل سيئتك نسيا منسيا ، ولا تخطر بك حسنتك فتصرفها بالنفى .

وقال لى قد بشرتك بالعفو فاعمل [١١] به على الوجد [١٢] بى وإلا لم تعمل .

---

(١) و ا ب ت ل (٢) فقلت م (٣) كان ج م (٤)-(٤) ج -
(٥)-(٥) كل حد ج (٦) ا ب ت ل - (٧) فالى ج (٨)-(٨) ج -
(٩) حال أو ا ب ت ل + (١٠) وموصوفاته ل م (١١) ج -
(١٢) به ج

وقال لى إن ذهبت عن وجد المغفرة أذهبك[١] ماذهبت اليه الى المعصية، بحيث[٢] تسألنى المغفرة فلا أصدق[٣] ما تقول ولا أتعرف من حيث تؤول .

وقال لى لا طريق الى مقامك فى ولايتى إلا الوجد منك بعفوى ومغفرتى، فإن أقمت[٤] فى الوجد بما بشرتك به من عفوى ومغفرتى أقمت[٤] فى مقامك من ولايتى وإن خرجت خرجت وإن خرجت فارقت .

وقال لى يا ولىّ قدسى واصطفاء محبتى .

وقال لى يا ولىّ محامدى يوم كتبت محامدى .

وقال لى قف فى مقامك ففيه تجرى عين العلم فلا تنقطع، فاذا جرت فانظر[٥] حكمتها فيما تجرى وانظر حكمتها فيما تسوق ولا تمض معها فتذهب عن مقامك وعن العين فيه .

وقال لى أقم فى مقامك تشرب من عين الحيوة فلا تموت فى الدنيا[٦] ولا فى الآخرة[٧] .

وقال لى الذنب الذى أغضب منه هو الذى أجعل عقوبته الرغبة فى الدنيا والرغبة[٨] فى الدنيا باب[٩] الى الكفر بى فمن دخله أخذ من الكفر بما دخل .

وقال لى الراغب فى الدنيا هو الراغب فيها[١٠] لنفسه والراغب فيها لنفسه هو المحتجب بها عنى القانع بها منى .

وقال لى إن لم[١١] تدر من أنت لم تفد علما ولم تكسب عملا .

وقال لى قد رأيت مقامى ورأيت الكون وأريتك نوريتك فأين[١٢] ذهبت بها[١٣] ذهبت بها[١٣]، فعلقت فتمخضت فوضعت فاستسميتك فاسترجيتك فاستخدمتك .

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(١) مما ج (٢) بحثت ل م (٣) أصدقك ج (٤)—(٤) م —
(٥) حكمها ت ل م (٦) دنيا ج (٧) أخره م (٨) وقال لى ج +
(٩) ت م — (١٠) بها ج (١١) تر ا ب ت (١٢) وأين ا ب ت ل
(١٣)—(١٣) ت م —

وقال لى إن كنت من أهل القرآن فبابك فى التلاوة[١] لا تصل إلا منه .

وقال لى كذلك[٢] بابك فيما[٣] أنت فيه من أهله .

وقال لى تلاوة النهار باب الى الحفظ والحفظ باب الى تلاوة الليل وتلاوة الليل باب الى الفهم والفهم باب الى[٤] المغفرة .

٧٣ — موقف إقشعرار الجلود

أوقفنى فى إقشعرار الجلود وقال لى هو من آثار نظرى وهو باب محضرى .

وقال لى هو عن حكمى لا[٥] عن حكم[٦] سواى وهو عن حكم إقبالى عليك لا عن حكم إقبالك علىّ .

وقال لى هى[٧] علامة حكم ذكرى لك لا[٧] علامة ذكرك لى وهى علامتى ودليلى فاعتبر بها كل وجد وعقد فإن أقامت فى شىء فهو الحقّ و[٨] إن فارقته فهو الباطل

وقال لى هى ميزانى فزن به وهى معيارى فاعتبر به وهى علامة اليقين وهى علامة التحقيق .

وقال لى أبواب الرجاء فيها مفتوحة وأبواب الثقة[٩] بى فيها مبشرة .

وقال لى لا طريق إلىّ إلا فى محجّتها ولا مسير إلىّ إلا فى نورها .

وقال لى هى نور من أنوار المواصلة وهى نور من أنوار المواجهة اذا بدا أباد ما سواه .

---

(١) ولا ب م (٢) ج — (٣) ج — (٤) المعرفة ج
(٥) ت م — (٦) سوى م (٧) عن ج (٨) فان ج م
(٩) ا ج — لى ب

٧٤ — موقف العبادة الوجهية

أوقفنى فى العبادة[(١)] الوجهية وقال لى هى صاحبة الروح والريحان عند الموت .

وقال لى العبادة الوجهية طريق المقرّبين الى ظل العرش .

وقال لى ياصاحب العبادة الوجهية ستأتيك الجنّة فتتراءى لقلبك وتُمثّل لنفسك وستأتيك النار فتتراءى لقلبك وتُمثّل لنفسك ، وأنا الحقّ الذى لا يتراءى ولا يتمثل فإن نظرت الى النار فرقت فلم تحمل لى حكمة ، و إن نظرت الى الجنّة سكنت فلم تحمل لى أدب المعرفة .

وقال لى ياصاحب العبادة الوجهية وجّه[(٢)] وجهك إلىّ وجّه[(٣)] وجه همك إلىّ وجه وجه قلبك إلىّ وجّه وجه سمعك إلىّ وجّه وجه سكونك إلىّ .

وقال لى يا صاحب العبادة الوجهية اذا أتتك النار والجنّة فسأشهدك منهما[(٤)] مواضع المعرفة وسأشهدك فى[(٥)] [(٦)] مواضع المعرفة آثار[(٧)] النظر وسأشهدك فى آثار[(٦)] النظر مواضع التسبيح فاذهب عن كل آثار بكل آثار تذهب عن زخارف الجنّة[(٨)] وعن بأساء النار .

وقال لى انما أشهدتك الآثار بعد الآثار لأذهبك عن الجنّة والنار[(٩)] لأن الآثار هى الأغيار .

وقال لى لا أرضى لك أن تقيم فى شىء وإن رضيته أنت عندى أكبر منه فأقم عندى لا عنده .

وقال لى أتدرى ماذا أعددت لصاحب العبادة الوجهية ، عتب أبوابهم من شرف قباب[(١٠)] من سواهم وأبوابهم من شرف مقاصير من سواهم .

---

(١) عبادة ج (٢) وجوهك ج (٣) ج — (٤) منها ا ب ت ل م
(٥) ج م — (٦)—(٦) ا ب ت — (٧) وما فيه من ج +
(٨) و ا ب ت ل (٩) ان ا ب ت (١٠) ا ب ت —

وقال لى كل أحد فى الجنّة يأتينى فيقف فىّ مقامه إلا أهل العبادة الوجهية فإنهم يأتونى مع الناس عامّة وآتيهم من دون الناس خاصة .

وقال لى فضل المنزل الذى آتيه على المنزل الذى لا آتيه كفضلى على كل ما أنا منشئه .

وقال لى أهل العبادة الوجهية أهل الصبر الذى لا يهرم[١] وأهل الفهم الذى لا يعقم .

وقال لى أهل العبادة الوجهية وجوه الناس ترفع اليهم الوجوه يوم القيامة .

وقال لى أهل العبادة الوجهية أهلى[٢] أهل خلّتى[٣] أهل الشفاعة إلى أهل زيارتى .

وقال لى كما يأتيك التثبيت فى تهجّدك كذا يأتيك التثبيت[٤] فى يوم موردك .

وقال لى اذا وقفت بين يدىّ فبقدر ماتقبل الخاطر يأتيك الروع و بقدر ماتنفيه ينتفى عنك الحكم الروع[٥] .

وقال لى أنت على أعوادك بما أنت فيه فى القيام، وأنت فى مطلعك بما أنت به[٦] فى الركوع ، وأنت فى متوسّدك بما أنت به[٧] فى السجود .

وقال لى ياصاحب العبادة الوجهية وجه كل شىء ما أشهدك أنه متعلّق بى منه فتشهده فتحمله[٨] فتعرفه لا يتعبّر لك فتعبّره ولا يترجم لك فتترجمه فذلك من العلم الصامت .

وقال لى اذا سترت عنك وجه كل شىء رأيت ذلك المعنى الذى شهدته متعلّقا بى منه داعيا لك الى التعلّق به .

وقال لى اذا كشفته[٩] لك فلا أستره أو تستره، واذا عرفته فلا أنكره أو تنكره .

---

(١) يهزم ج م (٢) ت ل – (٣) خلى ج (٤) التثبت ا ب
(٥) عنك ج٢ + (٦) فيه ب ج (٧) فيه ب (٨) فتعلمه ج ل (٩) ج –

وقال لى يا صاحب العبادة الوجهية أتدرى ما وجه همك فتقبل به علىّ[(١)] أم تدرى ما وجه قلبك فتقبل به علىّ[(١)] ، وجه همك أقصاه ووجه قلبك سكونه .

وقال لى وجّه همك جميعه فكل همك وجه ، ووجّه قلبك جميعه فكل قلبك وجه ، فأين صرفت[(٢)] الوجه انصرف وأين أقبلت به أقبل .

وقال لى سكون قلبك[(٣)] عين قلبك وهو موضع الطمأنينة ، وأقصى همك[(٤)] عين همك[(٤)] وهو موضع الفرض .

وقال لى اذا سمّيتك فلم تعمل على التسمية فلا اسم لك عندى ولا عمل .

وقال لى اذا سمّيتك فعملت على التسمية فأنت من أهل الظل .

وقال لى أهل الأسماء أهل الظل .

وقال لى لا يقف فى ظل عرشى إلا مسمّى عمل على تسميته .

وقال لى صلوة المتهجد بالليل بذر[(٥)] يسقيه ماء[(٥)] عمل[(٦)] بالنهار .

وقال لى اللسان يسقى ما بذر اللسان والأركان تسقى ما بذرت الأركان .

وقال لى إن أردت أن تنقطع إلىّ فاظهرنى على لسانك وادع الى طاعتى بمواعظك ينقطع عنك القاطعون ويواصلك فىّ الواصلون .

وقال لى يا كاتب[(٧)] الكتبة الوجهية ويا صاحب العبارة الرحمانية إن كتبت لغيرى محوتك من كتابى وإن عبرت بغير عبارتى أخرجتك من خطابى .

وقال لى يا كاتب[(٨)] الكتبة الرحمانية ويا فقيه الحكمة الربانية .

وقال لى يا كاتب النعماء الالهية ويا صاحب المعرفة الفردانية .

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(١)-(١) ت م — (٢) الوجوه ج (٣) عن ج (٤)-(٤) ت — عنى ج (٥)-(٥) عمل ما يسقيه ج (٦) النهار ب ل (٧) الكتابة ب ت الكتابات م (٨) الكتابة م

وقال لى يا كاتب القدس المسطور بأقلام الرب على أوجه[١] محامده أنت فى الدنيا والآخرة[٢] كاتب .

وقال لى يا كاتب النور المنشور على سرادقات العظمة اكتب على رفارفها تسبيح ما سبّح واكتب على تسبيح ما سبّح معرفة من عرف .

وقال لى أنت كاتب العلم والأعلام وأنت كاتب الحكم والأحكام .

وقال لى أنت كاتب الرحمن فى يوم المزار وأنت كاتب الرحمن فى دار القرار .

وقال لى يا كاتب الجلال فى[٣] دار الجلال اكتب بأقلام الكمال على أوراق الإقبال[٤] .

وقال لى أنت كاتب المجد المجيد وأنت كاتب الحمد الحميد .

وقال لى اقرأ كتابك بعين المغفرة واختم كتابك بخاتم الزلفة[٥] .

وقال لى أنت كاتب المنن والإحسان وأنت كاتب البيان والبرهان .

وقال لى أنت كاتب الحضرة الدائمة[٦] وأنت كاتب[٦] القيومية القائمة .

وقال لى أنت الكاتب فاكتب لى بأقلام تسليمك إلىّ واختم كتابك بخاتم الغيرة علىّ .

وقال لى إذا سمّيتك فتسمّ ولا تتسمّ[٧] عند نفسك .

وقال لى علمك يرجع إلىّ بما حوى ونفسك ترجع اليها بما حوت ، فاذا تسمّيت عند علمك رجع إلىّ به وبك وإذا تسمّيت عند نفسك رجعت اليها بها وبك .

---

(١) وجه ا ب ت ل (٢) ج م — (٣) اكتب ج + (٤) الازالة ج الأزل م (٥) الزلفى ا ب ت ل م (٦)—(٦) ج — (٧) تنسى ج تسم ا ب ت ل م

٧٥ — [(١)]موقف الاصطفاء[(١)]

أوقفني في اصطفاء المصطفين وقال لي أنا المتعرف الى الحادين وأنا[(٢)] المستجد الآلاء[(٣)] الى الأوابين .

وقال لي إذا أردت لقاء الحادين آذنتهم بالقدوم عليّ ، فاذا طابت به نفوسهم[(٤)] توفيتهم طيبين .

وقال لي اليد التي لا تسألني حتى ابتدئ يدي ، واليد التي لا تأخذ إلا مني يدي ، واليد التي لا تسأل[(٥)] غيري[(٦)] يدي .

٧٦ — موقف الإسلام

أوقفني في الإسلام وقال لي هو ديني فلا تبتغ[(٧)] سواه فإني لا أقبل .

وقال لي هو أن تسلّم لي ما أحكم لك وما أحكم عليك ، قلت كيف أسلّم لك ، قال لا تعارضني برأيك ولا تطلب على حقّ عليك دليلا من قبل نفسك فإن نفسك لا تدلّك على حقّ أبدا ولا تلتزم[(٨)] حقّ طوعا ، قلت كيف لا أعارض ، قال تتبع ولا تبتدع ، قلت كيف لا أطلب على حقّك دليلا من قبل نفسي ، قال اذا قلت لك إن هذا لك تقول هذا لي واذا قلت لك إن[(٩)] هذا لي تقول[(١٠)] إن هذا لك فيكون أمري لك هو مخاطبك وهو المستحقّ عليك وهو دليلك فتستدلّ به عليه وتصل به اليه ، قلت فكيف أتبع ؛ قال تسمع قولي وتسلك طريقي ، قلت كيف لا أبتدع ، قال لا تسمع قولك ولا تسلك طريقك ، قلت ما قولك ، قال كلامي[(١١)] ، قلت أين طريقك ،

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(١)—(١) ج٢ — موقف اصطفى المصطفين ج١ (٢) المتحمد ج (٣) الا ج
(٤) أنفسهم ج (٥) تسألني ا ب (٦) ج١ — (٧) تتبع ل م
(٨) تلزم ب يلزم ل (٩) ج — (١٠) ا ب ت — (١١) قال ج

قال أحكامى ، قلت ما قولى، قال (١) تحيّرك ، قلت ما طريقى ، قال (٢) تحكّمك ، قلت ما تحكّمى ، قال قياسك، قلت ما قياسى، قال عجزك فى علمك، قلت كيف أعجز فى علمى، قال إنى ابتليتك فى كل شىء منى اليك بشىء منك إلىّ فابتليتك فى علمى بعلمك لأنظر أتتبع علمك أو علمى وابتليتك فى حكمى (٣) بحكمك لأنظر أتحكم بحكمك أو بحكمى ، قلت كيف أتبع علمى وكيف أعمل بحكمى ، قال تنصرف عن الحكم بعلمى الى الحكم بعلمك ، قلت كيف أنصرف عن الحكم بعلمك الى (٤) الحكم بعلمى ، قال تحِلّ بكلامك ما حرّمته بكلامى وتحرم بكلامك ما حللته بكلامى وتدّعى على أن ذلك بإذنى وتدّعى على أن ذلك (٥) عن أمرى ، قلت كيف أدّعى عليك ، قال تأتى بفعل لم آمرك به فتحكم له بحكمى فى فعل أمرتك به وتأتى بقول لم آمرك به فتحكم له بحكمى فى قول أمرتك به ، قلت لا آتى بفعل لم تأمرنى به ولا آتى بقول لم تأمرنى به ، قال إن أتيت به كما أمرتك (٦) فقولى وفعلى و بقولى (٧) وفعلى يقع حكمى و (٨) إن أتيت به كما لم (٩) أمرك (١٠) به فقولك وفعلك و بقولك وفعلك لا يقع حكمى ولا يكون دينى وحدودى .

وقال لى إن سوّيت بين قولى وقولك أو سوّيت بين حكمى وحكمك فقد عدلت (١١) فى نفسك، قلت لا حكم إلا (١٢) لقولك (١٣) وفعلك، قال فقهت، قلت فقهت، قال لا تمل، قلت لا أميل، قال من فقه أمرى (١٤) فقد فقه ومن فقه رأى نفسه فما فقه .

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(١) تجريك ا ل تجربك ب تحريك ت (٢) تحلمك ا ت (٣) م — بحلمك ت (٤) الحلم ب (٥) من ت ل (٦) به ج + (٧) وبفعلى ب ت (٨) فان ج (٩) أمرتك ا ت (١٠) ا م — (١١) ب ت ل م (١٢) أحكم ت م (١٣) بقولك ت كقولك ج٢ (١٤) ج١ —

٧٧ — موقف الكنف

أوقفني في الكنف وقال لي سلّم إليّ وانصرف، إنك إن لم تنصرف تعترض إنك إن تعترض تضادد .

وقال لي تدرى كيف تسلّم إليّ لا الى الوسائط [١] ، قلت ما الوسائط ، قال العلم وكل معلوم فيه .

وقال لي تدرى كيف تسلّم إليّ [٢] لا الى الوسائط [٣] ، قلت كيف ، قال تسلّم [٣] إليّ [٢] بقلبك وتسلّم الى الوسائط ببدنك .

وقال لي تسلّم إليّ وتنصرف [٤] هو [٥] مقام القوّة، والقوّة التي هي مقام قوّة وضعف فرقا بينهما وبين قوّة لا ضعف لها .

وقال لي قوّة القويّ أن يسلّم ولا ينصرف، وضعف القويّ أن يسلّم وينصرف .

وقال لي الحقيقة [٦] أن تسلّم ولا تنصرف [٧] وأن لا تأسى ولا تفرح ولا تحجب عني ولا تنظر [٨] الى نعمتي ولا تستكين [٩] لابتلائي ولا تستقرك المستقرات من دوني .

وقال لي مقام الصديقية أن تسلّم إليّ وتنصرف، ومقام النبوّة أن تسلّم إليّ وتقف .

وقال لي انظر الى كل بشير يبشرك بعفوي وكل بشير يبشرك بنعمتي وعطفي فاردد [١٠] ذلك إليّ [١١] على مطايا الحرف وقل يا ألف هذا الألف فاحمله ويا باء هذه الباء فاحملها ويا حرف هذا الحرف فاحمله، فإني أنا المبدي وأنا المعيد كتبت على جميع ما أبديت

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(١) ج — (٢)–(٢) ج — (٣)–(٣) م — (٤) ت ج —
(٥) وينصرف ا ج ل م (٦) ج[١] — حقيقة ج[٢] (٧) ج —
(٨) ج — (٩) ولا لبلائي ا ب ل لبلائي ت الى بلائي م (١٠) فازدد ب ج
(١١) إلا ج +

لأبديك وكتبت عليه لما بدا[1] لأعيدنك : فارجعه إلىّ أخزنه[2] في خزائن نظري ثم أعيده اليك في يوم اللقاء وقد ألبسته بيدي ونورت له من نوري وكتبت على وجهه محامد قدسي[3] وحففته في يوم لقائك بعظماء[4] ملائكتي .

وقال لي إن رددته إلىّ على مطايا الحرف أتلقاه بوجهي وأضحك اليه[5] بحبي وأبوءه داري وأجعله روضة من رياض نظري فماذا ترى أني أزوده[6] اليك من جلال كرمي .

وقال لي من لم يرد إلىّ ما أبديته من كل معرفة[7] أو علم أو عمل أو حكم[7] ارتجعت ذلك منه[8] بصفة و بشاهد من شواهد صفته ثم لم أسكن ذلك المرتجع جواري ولم أجعله في مستودعات نظري وغدوته من يد الضنين به ثم أعيده اليه يوم قيامه[9] فيعود اليه بسوء[10] آثاره ويرد منه على[11] شناره[12] وخساره[13] .

وقال لي اردد إلىّ علمك اردد إلىّ عملك[14] اردد إلىّ وجدك[14] اردد إلىّ آخر همك ، أتدرى لم ترد[15] ذلك إلىّ[16] لأحفظه عليك فأودعنيه أنظر اليه في كل يوم فأبارك لك فيه وأزيدك من مزيد نعمتي فيه وأزيدك من مزيد تعرفي فيه ، واجعل قلبك عندي لا عندك ولا عند ما أودعتنيه خاليا منك وخاليا مما أودعتنيه أنظر اليه فأثبت فيه ما أشاء وأتعرف اليه بما أشاء تسمع مني وتفهم عني وتراني فتعلم أني .

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(١) باد ل م (٢) خزنة ا ب ت (٣) حقيقه ا ب ت حفقه م
(٤) بعظا ب نعطا ج تعظيا ا (٥) ا ت ــ (٦) رددته ا ب ت ل
(٧)ــ(٧) معرفة وعلما وعملا وحكما ج م (٨) صفته ت (٩) قيامته ا ب ت
(١٠) بشيء ا ب ت بسى ل (١١) الى ا ب (١٢) بشارة ا ب سماره ت
(١٣) وخسارة ا ب (١٤)ــ(١٤) ت م ــ (١٥) تردد ا ب ت (١٦) ترد ذلك الىّ ب ج ل +

وقال لى لن تزال محجوبا[(١)] بحجاب طبيعتك وإن علّمتك[(٢)] علمى وإن سمعت منى حتى تنتقل الى العمل[(٣)] بى[(٤)] وحتى تنتقل إلىّ عن سـواى كما اقتطعت قلبك عن التعلّم من سواى وأشرفت به على مطلع الأفئدة فى العلوم .

وقال لى إن الذى تعرّفت به اليك هو[(٥)] الأزمّة للقلوب[(٦)] إلىّ وبه[(٧)] تقادالى معرفتى، فاجذبها[(٨)] إلىّ ولن تجذب بها[(٩)] إلىّ حتى تنقطع إلىّ بها[(١٠)] وإن لم تقدها[(١١)] إلىّ[(١١)] لأوتينك[(١٢)] أجرها وخففى على تقلّبها .

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(١) ترانى ت تراك ج (٢) فان ج (٣) العلم تل × (٤) لى ج

(٥) ج^{1} — فهو ج^{2} (٦) الى القلوب ا ب ت ل القلوب ج (٧) بها ج^{1} وبها ج^{2}

(٨) فسق بها ج (٩) تسق ج (١٠) بها إلىّ ج (١١)—(١١) والا تسق بها ج

(١٢) لاوتك ج لم أوتك م

كتاب المخاطبات

مخاطبـــــة ١

يا عبد إن لم أنشر عليك مرحمة الرحمانية لطوتك يد الحدثان عن المعرفة .

يا عبد إن لم تنزلك أنوار جبروتى لخطفتك خواطف الذلّة وطمستك طامسات الغبـار .

يا عبد إن لم أسـقك برأفتى عليك أكواب تعزفى اليك أظمأك مشرب كل علم وأحالتك برقة كل خاطر .

يا عبد أنا[1] النـاطق وما نطق النطق، وأنا الحى وما حيوتى الحيـوة[2] ، احلت العقول عنى فوقفت فى مبالغها ، وأذهلت الأفكار عنى فرجعت الى متقلّبها[3] .

يا عبد أنا الحاكم الذى لا يحكم عليه ، وأنا العالم الذى لا يطلع عليه .

يا عبد لولا صمودى ما صمدت ولولا دوامى ما دمت .

يا عبد اخرج من همك تخرج من حدّك .

يا عبد لو لم أكتبك فى العارفين قبـل خلقـك ما عرفتنى فى مشهود وجدك لنفسـك .

يا عبد إن لم تعرف من أنت منى لم تستقر فى معرفتى .

يا عبد إن لم تستقر فى معرفتى لم تدر[4] كيف تعمل[5] لى .

يا عبد إن عرفت من أنت منى كنت من أهل المراتب .

يا عبد أتدرى ما المـراتب ، مراتب العـزة يوم قيـامى ومراتب التحقيق[6] فى يوم مقامى[7] أولئك[8] يلونى[9] وأولئك أوليائى .

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(١) الباطن م (٢) أجلت ج (٣) منقلبها ق (٤) تدرك ج

(٥) تعمد ج (٦) التحقق م (٧) قيامى ق (٨) اليك م +

(٩) يالونى م

يا عبد اعرف من أنت يكن أثبت لقدمك[١] و يكن أسكن[١] لقلبك .

يا عبد اذا عرفت من أنت حملت الصبر فلم تعى به .

يا عبد اذا عرفت من أنت أشهدتك محل العلم بى من كل عالم ومقرّ الوجد بى من كل واجد ، فاذا أشهدتك ذلك كنت من شهودى على العالمين[٢] واذا كنت من شهودى على العالمين[٢] فأبشر[٣] بمرافقة النبيين .

يا عبد أنا أولى بك إن عقلت وأنت أولى بى إن حملت .

يا عبد لا أزال أتعرّف اليك بما بينى و بينك حتى تعلم من أنت منى ، فاذا عرفت من أنت منى تعرّفت اليك بما بينى و بين كل شىء .

يا عبد أنا القريب منك لولا قربى منك ما عرفتنى ، وأنا المتعرّف اليك لولا تعرّفى اليك ما أطعتنى .

يا عبد الجأ إلىّ فى كل حال أكن لك فى كل حال .

يا عبد اقصدنى وتحقّق بى فإن الأمر بينى و بينك ،[٤] اذا أشهدتك أن ذكرى لا يمنع منى وأن اسمى لايحجب عنى وأننى أمنع بذكرى من أشاء ممن أشاء وأحجب باسمى من أشاء[٥] عمن أشاء فأنت من خاصتى .

يا عبد أنا أولى بك من علمك[٦] وأنا أولى بك من عملك[٦] وأنا أولى بك من رؤيتك[٧] ، فاذا[٨] علمت فصر وما[٩] علمت إلىّ فاستمع منى فيه[٧] واحمل إلىّ رؤيتك ووقفتك وقف بين يدىّ وحدك لا بعلم فإن العلم لا يواريك عنى ولا بعمل فإن العمل لا يعصمك منى ولا برؤية فإن الرؤية لا تغنى منى ولا بوقفة فإن الوقفة لا تملك[١٠] بها منى .

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(١)—(١) و يكون أمكن . ق (٢)—(٢) ق م — (٣) اليقين ج
(٤) يا عبد ق م + (٥) عن من ق (٦)—(٦) م —
(٧)—(٧) مرتين ف م (٨) عملت ج (٩) عملت ج (١٠) يمسك ج

يا عبد قف بين يدىّ فى الدنيا وحدك أسكنك فى قبرك وحدك وأخرجك منه إلىّ وحدك وتقف بين يدىّ فى القيامة وحدك ، واذا كنت وحدك لم تر إلا وجهى واذا لم تر إلا وجهى فلا حساب ولا كتاب واذا[1] لا حساب ولا كتاب فلا روع واذا[1] لا روع فأنت من الشفعاء .

يا عبد الوجد بما[2] دونى سترة عن الوجد بى وبحسب السترة عن الوجد بى تأخذ منك البادیات كنت من أهلها أم لم تكن من أهلها[3] .

مخاطبة[4] ٢

يا عبد[5] أخلصتك لنفسى فإن أردت أن يعلم بك سواى فقد أشركت بى[6][7] واذا سمعت من سواى فقد أشركت بى ، أنا ربك الذى سوّاك لنفسه واصطفاك لمحادثته وأشهدك مقام كل شيء منه لتعلم أن لا مقام لك فى شيء من دونه ، انما مقامك رؤيته وانما إفرادك حضرته[8] .

يا عبد إنى جعلت لك فى كل شيء مقام معرفة وإنى جعلت لك فى[9] مقام كل معرفة مقام تعلّق لتكون بى لا بالمقامات ولتكون عنى لا عن النهايات ، إنى اصطفيتك عن البدايات فأجريتك عنها الى النهايات ثم اصطفيتك عن النهايات فرحلتك عنها الى الزيادات ثم اصطفيتك عن الزيادات فرحلتك عنها إلىّ ، فالبدايات علمك ونهاياتها عملك والزيادات[10] علم وجدك[10] عندى أتعرّف اليه بما أشاء وألقى[11] اليه ما أشاء وأنا اليك أنظر لا الى البدايات ولا الى النهايات ولا الى الزيادات ولا الى الشيء

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(١)ـ(١) ق ـ (٢) بمن ق (٣) واذا سمعت من سواى فقد أشركت بى ج +
(٤) الاستخلاص م + (٥) انما ق + (٦) ق ـ (٧) وان ق
(٨) يا عبد انى جعلت فى كل شيء منة لتعلم أن لا مقام لك فى شيء دونه انما مقامك رؤيته وانما إفرادك حضرته ق + (٩) كل ج + (١٠)ـ(١٠) معرفتك وقيل والزيادات الوقوف على بواطن الأعمال ووجدك ق علمك ووجدك م (١١) علمك ووجدك ج +

هو بينك وبيني إذ لا بين بيني وبينك ، أنا أقرب اليك من كل شيء فلا بين[١] وأنا أقرب اليك منك فلا إحاطة لك[٢] بي ، أنت حذ نفسك وأنت[٣] حجاب نفسك[٣] كيف كنت[٤] وكيف تعرّفت اليك وأنت منظرى فلا الستور المسدلة بيني وبينك وأنت جليسي لا الحدود بينك وبيني .

يا عبد لي جلساء أشهدتهم حضرتي وأتولاهم بنفسي وأقبل[٥] عليهم بوجهي وأقف بينهم وبين كل شيء غيرة عليهم من كل شيء ، ذلك لأردهم اليّ عن كل شيء وذلك ليفقهوا عني ولتوقن بي قلوبهم ، إني أنا أخاطبهم ، أولئك أولياء معرفتي بها ينطقون وعليها يصمتون فهي كهف علومهم وعلومهم كهوف أنفسهم .

يا عبد انما أظهرتك لعبادتي فإن كشفت عن سدولك فلمحادثتي وإن أقبلت عليك فلمجالستي .

مخاطبة[٦] ٣

يا عبد قف بيني وبين أوليائي[٧] لتسمع عتبي وعتابي ولترى لطفي وقربي ولتشهد حبي لهم لا يدعهم أن يرجعوا عني ولا يخلي بين[٨] غفلاتهم وبينهم عن ذكرى لأني أنا اصطفيتهم[٩] لمناجاتي وأنا صفتهم لتعرفي ولأني أنا صنعتهم واصطنعتهم[١٠] لودّي .

يا عبد[١١] انتقل بقلبك عن القلوب التي لا تراني ، إن لي قلوبا أبوابهم اليّ مفتوحة وأبصارهم اليّ ناظرة تدخل اليّ بلا حجاب هي بيوتي التي فيها أتكلّم بحكمتي وفيها أتعرف الى خليقتي ، فانظر قلبك فإن كان من بيوتي فهو حرمي فلا تسكن فيه سواى لا علمي فليس علمي من بيوتي ولا ذكرى فليس ذكرى من بيوتي ، إنك إن أسكنت فيه سا كنا حجبتني فانظر[١٢] ماذا تحجب .

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(١) سقط البين ق م + (٢) ق — (٣)–(٣) حجابا ج (٤) ق —
(٥) اليهم ج (٦) أوليائي م + (٧) أسمع ج (٨) مقلايهم ق
(٩) صنعتهم ج (١٠) لمودتي ق (١١) أشلك ج (١٢) ما ق

يا عبد انظر ما آتيتك من علم ومعرفة وما آتيتك من ذكر وموعظة وما آتيتك من حكمة وتبصرة فاجعل ذلك حرسا على أبواب قلبك وحجابا لسواى عنه .

يا عبد إذا عراك أمر فكله إلىّ أكفك عقباه وعاجلته .

يا عبد أنا لمـا عراك خير من فكرك وأنا على ما طرقك أقوى من دفعك .

يا عبد[1] انتقـل ببطنك عن بطون[2] المترفين ذوى الشهوات المحجوبات عن الكرامات وذوى الإرادات الموصولات بالمهانات .

يا عبد اذا انتقلت بقلبك وبطنك ألبستك لباس الصبر العاصم[3] فآتيتك فى كل شيء[4] حكمته فتثبت على مرادى منك فيه ، فإن تكلّمت[5] فبنصرى وحجتى وإن سكتّ فعلى بينة منى .

يا عبد إن انتقلت بقلبك قبل بطنك رجع قلبك ، وإن انتقلت ببطنك لم ترجع[6] قلبـــك .

يا عبد اجعل بطنك كبطون الصالحين أجعل قلبك كقلوبهم .

يا عبد إن انتقلت ببطنـك انتقلت عن أعدائى ، وإن انتقلت عن أعدائى فأنت من أوليائى .

يا عبد من عندى الى الأشياء وإلا أخذتك ، ومن عندى إلىّ لا من الأشياء إلىّ وإلا صحبتك .

يا عبد إن[7] صحبتك الأشياء قطعت بك .

يا عبد سبقت اليك بتعرفى اليك اجتباء ولا أشياء بينى وبينك ، ثم أظهرت لك الأشياء ابتلاء ، فأقم فى مقام اجتبائى لك أقم بك فى[8] مقام ابتلائى لك .

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(١) أشك ج (٢) المتعزفين ج (٣) وأتيتك ج (٤) حكمة م
(٥) فتنصرنى ج (٦) يرجع ق (٧) صحبك ج (٨) ق —

يا عبد كن عندى لا عند شيء فإن ذكرك بى شيء[1] أو جمعك على فانما ذكرك بى لتنساه لا لتنسانى ولتكون عنـدى لا عنده ، وانمـا جمعك علىّ لتفترق عنـه لا عنى .

يا عبد اذا أوجدتك حكومة الصبر فى شيء فقد جعلت لك[2] العافية فيه .

يا عبد انظر الى صفتك التى فيها أظهرتك وبها ابتليتك تنظر الى ما بينى وبينها خطاب ولا بينها وبينى أسباب فتعلم أنك مخاطبى لا هى .

يا عبد ما أظهرتك[3] لتدأب فيما سترك عنى فلا بنيتك وصنعتك لتقبل وتدبر فيما فرقك عن محادثتى .

يا عبد لا تعتـذر فمخالفتى أعظم من المعذرة وإن تعتذر فكرمى أعظم من الذنب .

مخاطبـــة[4] ٤

يا عبد[5] إن أفقـدتك[6] الوجد بى حجبتك عن العلم بى ، وإن حجبتك عن العلم بى علقتك بعلم من المعلومات سواى ، وإن علقتك[8] بعلم من المعلومات سواى أوجدتك[7] بك ، وإن أوجدتك بك عاد وجدك بك حاجبا عن المعلومات فلا لك[9] علم بمعلوم[9] وأنت بك واجد ولا لك علم بى وأنت بالمعلومات متعلق .

يا عبد لو جمعت النطقية فى حرف وجمعت الصمتية على همّ وتعلّق بى ذلك الحرف وأقبل علىّ ذلك الهمّ ما[10] بلغا كنه حمدى فيما أنعمت ولا[11] حملا رؤية قربى فيما أحطت .

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(١) لو ف (٢) العافية ق (٣) بداتك ق + (٤) الوجد م +
(٥) ج — (٦) ج — (٧) علمتك م (٨) علقك ج (٩)—(٩) معلوم بقع ق
(١٠) بلغ كنت م (١١) حل م

ياعبد أنا الذى لا تحيط به العلوم فتحصره، وأنا الذى لا يدركه تقلّب القلوب فتشـير اليـه ، حجبت ما أبديت عن حقائق حياطتى بما أبديت من غرائب صنعتى[(1)] وتعرفت[(1)] من وراء التعرف[(2)] بما لا ينقال للقول فيعبره ولا يتمثل للقلب[(3)] فيقوم فيه ويشهده[(4)] .

ياعبد آية معرفتى أن تزهد فى كل معرفة فلا تبالى بعد معرفتى بمعرفة سواى .

ياعبد لا تخرج فى غيبتى عن ذكرى فيغلبك كل شىء ولا[(5)] أنصرك .

ياعبد اعتبر محبّتى بنصرى لك .

ياعبد اطلب نصرى لك فى تقلّب قلبك .

ياعبد لئن أقمت فى رؤيتى لتقولن للماء أقبل وأدبر .

ياعبد من المـاء كل شىء حى فلئن تصرّفت فيه فلتصرّفن فيما فيه .

ياعبد أعززتك[(6)] فما أقدر قدرك[(7)] على شىء ، صنعت[(7)] لك كل شىء فكيف أرضاك لشىء .

ياعبد اذا رأيتنى تساوى الخوف والأمن .

ياعبد لو أدرت الكون فقلبته على أسراره ما استوى فيه ضدّان .

ياعبد أثبتت رؤيتى قلبك ومحت الكون فالثبت يحكم فى المحو .

يا عبد اذا رأيتنى فكل شىء أنا مبديه فكيف تسأل ما أنا مبديه عما أنا مبديه أهل أطلع على فيما أنا مبديه .

ياعبد اذا رأيتنى فكيف تقول لما بدا أين سرّه أو تقول لما خفى أين جهره[(8)] .

ياعبد أنا أولى بك مما أبدى وأنت أولى بى مما أخفى .

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(١)ـ(١) ق ــ (٢) صنعى م (٣) للتعرف م + . (٤)ـ(٤) للعرفة فتقيم ق م

(٥) ح ــ (٦) اعذرتك ج (٧)ـ(٧) ج ــ (٨) وجهه ج ق

يا عبد أنا ربّك الذى تعلم وأنت عبدى الذى تعلم فأسجد علمانيتك بك لعلمانيتك بى .

يا عبد إذا رأيتنى فالعلم ماء من مائك فأجره أين[1] شئت[2] لتثبت به ما شئت .

يا عبد إذا لم ترنى فاسمع لعلمك بى وأطعه ، إنما علمك بى دليلك فاذا رأيتنى فقف أنت فى مقامك وخل علمك ليقوم من وراء مقامك .

مخاطبة ٥[3]

يا عبد إن لم تؤثرنى[4] على كل مجهول ومعلوم فكيف تنتسب الى عبوديتى .

يا عبد كيف تقول حسبى الله وأنت لا تطمأن بالجهل على المجهول كما تطمأن[5] على العلم بالمعلوم[5] .

يا عبد طلبك[6] منى أن أعلّمك ما جهلت كطلبك[7] أن أجهلك ما علمت فلا تطلب منى أكفك البتة .

يا عبد سقط[8] الحرف وهدمت الدنيا والآخرة واحترق[9] الكون كله وبدا الرب فلم يقم له شىء فلولا أنه بدا بما احتجب واحتجب بما بدا لما بقى شىء ولا فنى شىء ، ولو بدا بما بدا لا بدا أبدية[10] على ما له بداء[11] ، ولو احتجب بما احتجب لما عرفه قلب ولا جرى ذكره على خليقة .

يا عبد اقصدنى[12] بمالك وأهلك وعلمك وجهلك .

يا عبد أرنى قلبك وأعرض علىّ خواطرك فإن لم تخل بينى و بينك لم أخل بينك و بين شىء منك .

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(١) ما ق م + (٢) لتنبت ق (٣) الايثار م + (٤) تؤثر بى ج
(٥)ــ(٥) بالعلم على المعلوم ق (٦) م ــ (٧) م ــ يطلبك ق (٨) العرف ق م
(٩) وأحرق ق م (١٠) ابديه ق م (١١) ج ــ (١٢) اقتدنى ق م

يا عبد تعرّفت اليك لا فى شىء ولا لشىء ولا بحاجزية من علم شىء ولا لأجلية شىء فما ضرّك شىء[1] وكونتك[2] ففرت عليك أن[3] ينفعل أو[4] تنفعل فى التكوين بك .

يا عبد احللنى محل جهلك وعلمك منك لا تجهل ولا تعلم وترانى وحدى فيسألك الجهل عن الجهل فتخبره و يسألك العلم عن العلم فتخبره ، فلا أنت فى الإخبار[5] ولا به ولا أنت فى المخبر[6] ولا به ، فتّ الفوت ووضعت الكل بين يديك ورأيتنى لا هو وقلت ولم[7] يقل لك[7] أنا وألحقت[8] القول بالكلية[9] الموضوعة ورأيتنى من وراء القول ولم تر القول ولم تر الكلية من وراء[10] الوضع فأنت المصنوع له كل شىء وأنا الناظر اليك لا الى شىء[11] .

مخاطبة ٦[12]

يا عبد كأنك[13] أعطيت سواى عهدا بطاعتك إن[14] دعاك لبّيته والتلبية إسراع فى الإجابة وإن صمت عنك ابتدأته[15] والابتداء طاعة المحبّ[16] .

يا عبد انظر الى كرم الخطاب ولطفى بك أين ما[17] صرف العتاب أقول كأنك وأنت إنك .

يا عبد من لم تكن له حقيقة به كيف يضرّ أو ينفع .

يا عبد اذا رأيتنى جزت النفع والضرّ .

يا عبد اذا جزت الضرّ والنفع أخذت بذنبك من آخذ وغفرت بحسنتك لمن أغفر .

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(١) وكونت ق م (٢) ففرق ج (٣) ينفعلك ق (٤) ينفعلك ق
(٥) ولاية ج (٦) ولاية ج به ولا به ق (٧)-(٧) تقل ق (٨) الكل ق
(٩) من وراء الوضع بالكلية م + (١٠) الموضع ق (١١) لشىء ق
(١٢) المعهود م + (١٣) قد ق + (١٤) إذ ج (١٥) ابدايه ق
(١٦) المحبوب ق (١٧) صرفت م

يا عبد اذا عاملت فقل ربى أعلم بعلمى لا أقضى بعلمى ولا أسئله عن علمه .

يا عبد اذا ضيّعت فرض ما تعلم فما تصنع بعلم ما تجهل .

يا عبد اذا رأيتني كان ذنبك أثقل من السماء والأرض .

يا عبد غرق البلاء فيما[1] نفى من علوم الغيبة فى الرؤية .

مخاطبـــة ٧ [2]

يا عبد همك المحزون علىّ كَشَجَرَةٍ طَيِّبَةٍ[3] أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي ٱلسَّمَاءِ .

يا عبد ما كنت تعلم علم همك المحزون علىّ هو[4] تحت كاف التشبيه كالشعاع تحت السحاب .

يا عبد قل لبّيك ربى على كل حال .

يا عبد الحزن علىّ حقيقة الحزن .

يا عبد أنا عند الحزين علىّ وإن أعرض عنى .

يا عبد كيف يحزن علىّ من لم يرنى أم كيف لا يحزن علىّ من رآنى .

يا عبد قل لبّيك ربى أكتبك مجيبا من وجه .

يا عبد إن كتبتك مجيبا من وجه كتبتك مجيبا من كل وجه[5] وإن كتبتك[5] مجيبا من كل وجه جعلت لك بين يدىّ موقفا وجعلت كل شىء وراء ظهرك .

يا عبد اذا وقفت بين يدىّ فوار عنى كل شىء حتى همك المحزون علىّ .

يا عبد جزاء المحتمل فىّ[6] أن لا أغيب عنه أين حل .

يا عبد اجعل لى من بيتك وطنا كما جعلت لذكرى من قلبك وطنا .

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(١) بق ق (٢) اقم م + (٣) طنيبة ج (٤) ق م —
(٥)—(٥) يا عبد اذا كنت ق م (٦) بى ق

يا عبد شكرني[1] همك المحزون عن كل شيء إثباتي الحزن فيه على من يشكره[2] معه .

يا عبد شيء كان وشيء يكون وشيء لا يكون ، فشيء كان حجتي لك وشيء يكون تراني وشيء لا يكون لا تعرفني معرفة أبدا .

يا عبد الهم المحزون كالمعول في الجدار المسائل .

يا عبد لكل شيء قلب وقلب القلب همه المحزون .

يا عبد القلب ينقلب[3] قلب القلب لا ينقلب[3] .

يا عبد المتقلب يصلح على كل شيء[4] ، ما لا ينقلب[3] لا يصلح على شيء .

يا ضعيف وار جسمك أوار قلبك ، وار قلبك أوار همك ، وار همك تراني .

يا عبد هذا ما عهد ربك الى الضعيف : اتخذ عهدا بالخلوة أنصرك و إلا فلا .

يا عبد ما لم ترني فالبلاء يسير أو كاد أن[5] لا بلاء انما هي أعواض[6] تقلبك[7] على أعواض[8] ، فإن رأيتني طالبتك بأن لا تغيب عني فلم تجد[9] عني عوضا ولا على صبرا وكانت الغيبة حديثك وقلت لك عهدت اليك في رؤيتي أن لا[10] أقبلك في غيبتي ولو جئت برؤيتي .

مخاطبة ٨[11]

يا عبد من لم يستحي لزيادة العلم لم يستحي أبدا .

يا عبد لا تتصرف[12] فيك أخذمك[13] كل شيء على عين ترعاه من حسن الاختيار .

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(١) شكوني ج شكري م (٢) يشكوه ج شكره ق (٣) يتقلب ق
(٤) كل ق + (٥) الا ج (٦) اغراض ف أعراض م (٧) بقلبك ق
(٨) أعراض م (٩) ق — (١٠) ألا م (١١) الاستنياء م +
(١٢) يتصرف ق (١٣) ق — أخذ بلك ج

يا عبد إن أردت أن تنظر الى قبح المعصية فانظر الى ما جرى به[١] الطبع وخالفه الهوى .

يا عبد علامة[٢] مغفرتى فى البلاء أن أجعله سببا لعلم .

يا عبد جعلت لكل شيء وجها وجعلت فتنته فى وجهه، وجعلت وجهك وجدك بك ووجه الآخرة ما عاد عليك ، وأمرتك بالغض عن كل وجه لتنظر الى وجهى وأنت بينك وبين سببك واختيارى ولا أنت ولا سببك وأنا ولا ظهور اختيارى لك ولا فيك .

يا عبد عبدى الأمين علىّ هو الذى ردّ سواى إلىّ .

مخاطبة[٣] ٩

يا عبد عذرت[٤] من أجهلته بالجهل مكرت بمن أجهلته بالعلم .

يا عبد صل لى بقلبك أكشف لك[٥] عن قرة عينه فى الصلوة .

يا عبد لا تتبع الذنب[٦] بالذنب أسلبك الغم عليه فتطمئن به فآخذك به[٧] .

يا عبد إذا رأيتنى رأيت منتهى كل شيء .

يا عبد إذا رأيت منتهى كل شيء أدركت كل شيء[٨] وجزت[٩] كل شيء .

يا عبد لقد أحببتك الحبّ كله، أتجلّى لك فلا أرضاك لشيء حتى تحادثنى فتكون بما أتجلّى به، أشبهت حكمة[١٠] ذلك متحابين[١٠] ناظرين .

يا عبد لقد استحييتك حقّ الحياء إذا لم آمرك وأنهك إلا من وراء حجاب .

---

(١) المطيع وخالفه ق (٢) معرفتى ق (٣) المذر م + (٤) عزرت ق

(٥) له ق (٦) ق — (٧) عليه ق (٨) وجزت ق (٩) على م +

(١٠)—(١٠) حكمه متجلين ق

يا عبد رأيتنى قبل الشىء فعرفت ما رأيت وهوالذى إليه تصير، وإنى سآتيك من وراء الشىء فاذا رأيتنى ورأيته فاستعذ بى منى[١] وصدّقنى على ما أثبت فيه به منه أحتجب[٢] [٣] من ورائه فيبقى لا حكم له به وأردّك الى ما رأيت قبله، تلك أمانتى عنده وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ ٱللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا .

مخاطبة ١٠

يا عبد كم شىء دفعته بيدك جعلته رزقك وكم ثبتت يدك على رزق هو لغيرك فكن عندى وانظر إلى كيف أجرى القسم[٤] ترى[٥] العطاء والمنع[٥] اسمين لتعرّف إليك .

يا عبد مبلغك من العلم ما به تطمئن .

يا عبد حاجتك ما يقلبك[٦] عن الحاجة .

يا عبد اتقنى وما من دون تقواى نجاة .

يا عبد كيف تستجيب لعلمك وأنا الرب .

يا عبد ما منعتك لضنّى عليك وإنما منعتك لأعرض عليك الجزء المبتلى منك[٧] لتعرفه[٨] فاذا عرفته[٨] جعلته سببا من أسباب[٩] تعرّفى إليك فسوّيت بين الاختلاف والائتلاف فرأيتنى وحدى وعلمت أنى لك أظهرت ما أظهرت ولك أسررت ما أسررت .

يا عبد لو علّمتك[١٠] ما فى الرؤية لحزنت على دخول الجنّة .

يا عبد ما أنت بعامل[١١] فى الرؤية إنما أنت مستعمل .

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(١) منه ومنى م (٢) الجزاء م + (٣) احتجبت ج (٤) ق ـ
(٥)ـ(٥) المنع والعطاء ق م (٦) يقلك ق م (٧) منعك ق (٨)ـ(٨) م ـ
(٩) ق ـ (١٠) علمت ق (١١) معامل ج

يا عبد قم إلىّ لا الى مسافة تقطع بضعفك ولا حاجة تعجز فقرك .

يا عبد عذرتك[1] ما بقى العلم فى لا وبلى .

يا عبد لا أرفع العلم عذرتك على كل حال .

يا عبد قم إلىّ نتبع سببا مواصلا[2] .

يا عبد قم إلىّ أعطك ما تسأل، لا تقم الى ما تسأل أحتجب ولا أعطى .

يا عبد كيف أنت إذا ندبت كذلك أنا إذا دعوت .

يا عبد تحذيرا[3] وحكمة مقام أنا الرؤوف بك أين قلت[4] وأنا المقيل لك أين عثرت .

يا عبد ألم[5] ترنى لم أرضك لشكرى ولا ذكرى حتى أشهدتك رؤيتى فكانا وراء ظهرك، إنما اصطفيتك لنفسى وارتضيتك لرؤيتى لكن طبعتك على الغيبة عن فرقا بينك وبين مداومتى ، فاذا رجعتك الى الغيبة فما[6] رجعتك عن رؤيتى لك وإنما رجعتك عن رؤيتك لى ،هنالك جعلت لك الغيبة مسرحا فاذكرنى فيها بذكرى الذى أحببت أن أذكر به فإنى لا أقفك فى الغيبة ولا أرضى بمثواك فى العبادة فأنصبها[7] لك[7] أبوابا وطرقا أوصلك منها الى الرؤية فاذا رأيتنى أحرقت ما جئت به .

مخاطبة ٤١

يا عبد رب لا يوافق عبده[8] إن فقهت[9] أدركت من العلم دركا بعيدا .

يا عبد عبد لا يوافق ربه[10] وهو مرأى عينك، كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ .

يا عبد سقطت الموافقة فامح[11] الوفاق فلا وفاق .

---

(١) عززتك ق (٢) موصولا ق م (٣) تجديرا ج تجد برا م (٤) قلت ج اقلت ق افلت (٥) اذا لم ق لم م (٦) فيا ج (٧)–(٧) فانصب هنالك ق (٨) عبد ج ق (٩) لما م + (١٠) رب ج ق

(١١) وأمحى م

يا عبد أنا أبدى[1] ما أشاء أقلب به على ما أشاء .

يا عبد قل أرنيك[2] [3] قبل الرؤية حتى لا أتشرف[4] بالرؤية الى الرؤية .

يا عبد إذا بدت الرؤية تبق فتذر فما رأيتنى ، وإذا بدت لا تبق ولا تذر فقد رأيتنى وأنا النصوح ، ما[5] لملك خلقتك ولا لنبى[6] صنعتك ولا على مدرجة[7] وقفتك[8] ولا الملك وملكوت بنيتك ولا لعلم صنعتك ولا للحكمة أظهرتك ولا لغيرى أردتك ،[9] أظهرتك لى وحدى بجريت بإذنى وقلبتك فانقلبت على الثبت الذى شئته والثبت سترك[10] الأصلى وتحته ثبتت الفروع كلها ، وبدأت فأحرقت الستر وما تحته ونصبت الإحراق سترا بينى و بينك و إنما قلت لك أبدو لأعرّفك ، إنما يبدو من يغيب و يغيب من يبدو وأنا[11] الدائم صفته المنزّه[12] عن بدو وغيبة ،[12] و إنما أبديك[13] وأخفيك وأفرشك[13] وأطويك[14] وأقول لك بدأت لم يسبقنى إليك سابق وظهرت لا حقيقة من دونى قائمة ، إلى منتهى ما[15] أحققته فاذا انتهى فلا هو وأنا فيما هو[16] وفيما لا هو كما أنا ، فقف لى أنت جسرى ومدرجة ذكرى عليك أعبر الى أصحابى .

مخاطبة[17] ١٢

يا عبد الإطراق عبور الدنيا والآخرة والنظر حبس[18] الدنيا والآخرة والملتفت لا يمشى معى ولا يصلح لمسامرتى .

يا عبد اذا مشيت معى فلا تنظر الى الأعلام[19] والمبالغ فتنقطع لأنى جعلت لك فى كل شىء أظهرته مبلغا لا تجوزه وعلما به تسير فيه فما دمت تمشى معك فتلك

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(١) الذى ج (٢) قد ق (٣) أريتك ج رأيتك ق (٤) أشرف م

(٥) بالملك ق (٦) لشىء ج (٧) مدحة ق (٨) وقفتك م (٩) بل ج +

(١٠) ستر لك ج (١١) انى أنا ق (١٢)-(١٢) ق م -

(١٣)-(١٣) وأنشرك ق (١٤) ويقول ج (١٥) أحققت ج أخفيته ق

(١٦) منته الى م + (١٧) الاطراق م + (١٨) صبر ج (١٩) الاعلان م

حدودك وذلك مقيلك فاذا فتحت لك أبوابي ومشيت معي فما لك فيّ مبلغ ولا معلم ولا ملتفت .

يا عبد الاسم القهار بسم الله ، والكلمات البالغة أنت الله مالك كل شيء وأنا عبدك لا أملك من دونك شيئا أنا بك ولا أملك إلا ما ملكتني ولا يملك مني[1] ما منعت منه ، والكلمات الحاملة لا حول ولا قوة إلا بالله ، وشكر كل نعمة الحمد لله .

يا عبد اشهد ما لا أشهد عليه إلا حبيبا أمينا[2] ، لا عصمة[3] من نفسه من لا حول بينه وبين غلبة الابتلاء عليه فاحفظها فهي ما حفظتها عصمتك ولا تبدها فهي ما أبديتها[4] فتنتك .

يا عبد تعرفي يصدر الى المعرفة وفيها أضفتك[5] اليك رؤيتي[6] تصدرك اليّ وفيها أضفتك[5] اليّ .

يا عبد من رآني[7] قرّ اليّ ومن[7] قرّ اليّ[7] قرّ في الوجد بي ومن لم يرني فلا قرار[8] له أين يقر[9] .

يا عبد من لا قرار[8] له لا معرفة له .

يا عبد اذا رأيتني فاطاف بك ذكر الخروج خرجت واذا رأيتني فاطاف بك ذكر المقام فخرجت .

يا عبد اذا رجعت اليّ في رؤيتي[10] خرجت[11] وإن أقبلت عليّ في رؤيتي خرجت وإن سألتني في رؤيتي[11] فلا حجاب هو أبعد منك .

يا عبد يذهب كل شيء ويستقر ذهاب من ذهب عني على الحسرة وترى مجعولي لا يزيله الطمع[12] وترى الطمع في مجعولي[12] وتراه لا[13] ينفد ولا يقصر .

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(١) إلا ق + (٢) آمنا م (٣) ر ق (٤) ابداتها ج ق م
(٥)-(٥) ج — (٦) رؤيتك م (٧) قر ق م (٨) فرار ق م (٩) يفر ق م (١٠) لى ق (١١)-(١١) ج — (١٢)-(١٢) م — (١٣) يبعد ق

يا عبد من سكن فى معرفتى على معرفة سواى أنكرنى ولم أجره .

يا عبد من سكن فى معرفتى على معرفة تنكّرت[(١)] عليه معارفه فلم[(٢)] ترجع اليه إلا تحجبه ولم يستقر فى حجبة إلا على خلاف .

يا عبد أنا أظهرت كل شىء وجعلت الترتيب فيه حجابا عن معنويته وصيّرت[(٣)] الحدّ عليه حجابا عن مرادى فيه .

يا عبد سلنى كل شىء لأنى أملك كل شىء لاتسألنى شيئا لأنى لم أرضك لشىء .

يا عبد أنا جعلت فى كل شىء سكنا للقلوب المحجوبة عنى فاذا بدوت[(٤)] اقلب صرت موضع سكناه من كل شىء .

يا عبد انظر الى آخر كل شىء تذهب عن رؤيته ، ولا تنظر الى أوليته يختدعك بمواقيت أجله .

يا عبد حدّك ما سكنت به ومبلغك ما أحببته .

يا عبد استمع لنطق كل شىء يقول كن بالقيومية التى أقامت بى وإلا ترتّبت عليك لمواضع حاجاتك إلىّ .

مخاطبة[(٥)] ١٣

يا عبد اجعلنى صاحب سرّك أكن صاحب علانيتك ، اجعلنى صاحب وحدتك أكن صاحب جمعك ، اجعلنى صاحب خلوتك أكن صاحب ملائك .

يا عبد أنت[(٦)] كل عبد وليس كل عبد أنت وكم لى من عبد هو كل عبد أولئك هم المحمولون حملهم سبقى وأولئك هم الحاملون حملوا الحقّ بمعرفتى[(٧)] .

يا عبد و يا كل عبد قف فى موقف الوقوف وانظر الى كل شىء واقفا بين يدىّ وانظر الى كل واقف كيف له مقام لا يعدوه ، وانظر الى السماء كيف تقف وكل سماء ،

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(١) نكرت ق (٢) فلا م (٣) فضربت ق (٤) بديت ج م بدأت ق

(٥) السر م + (٦) ق — (٧) معرفتى ج

وانظر الى الأرض كيف تقف وكل أرض ، وانظر الى الماء كيف يقف وكل ماء ، وانظر الى النار كيف تقف وكل نار ، وانظر الى العلم كيف يقف وكل علم ، وانظر الى المعرفة كيف تقف وكل معرفة ، وانظر الى النور كيف يقف وكل نور ، وانظر الى الظلمة كيف تقف وكل ظلمة ، وانظر الى الحركة كيف تقف وكل حركة ، وانظر الى السكون كيف يقف وكل سكون ، وانظر الى الدنيا كيف تقف وأين تقف ، وانظر الى الآخرة كيف تقف وأين تقف ، وانظر الى دارى كيف تقف وأين تقف ، وانظر الى دار أعدائى كيف تقف وأين تقف ، وانظر الى الذكر كيف يقف وأين يقف ، وانظر الى الأسماء كيف تقف وأين تقف ، وانظر الى قلبك أين وقف فهو من أهل ما وقف فيه ، إن لى قلوبا لا تقف فى شىء ولا يقف فيها شىء هى بيتى وهى بينى و بين كل واقف من الملك والملكوت هى تلينى وكل[1] واقف يليها تلك التى لا تستطيعها العلوم ولا تقوم لأنوارها المعارف ولا تسعها الأسماء .

وقال لى قد أشهدتك هذا المقام فاشهده[2] بعد كل وتر .

[3]وقال لى نم فيه[3] فإن لم تستطع فنم عليه فإن لم تستطع فنم فى جواره .

وقال لى[4] آخر استطاعتك المجاورة ، قد لا تستطيع أن تنام[5] فيما أشهدتك[6] فاغفر قد لا تستطيع أن تنام على[7] ما أشهدتك[6] فاغفر بلى تستطيع أن تنام فى جوار ما أشهدتك فإن أبت نفسك فهو من نفسك فاصرخ إلىّ[8] بين مجاورة ما أشهدتك[8] و بين ما أعترض عليك من نفسك فإن جاءك نصرى فنم فيه فإن أوقفك فى الصراخ فنم فيه[9] و إيقافى لك فى الصراخ من[10] نصرى لك .

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(١) م — (٢) بعده ق + (٣)—(٣) ق — (٤) يا ج +
(٥) فى جوار ما ج (٦) فاعفو ج (٧) عما ق (٨) من ج
(٩) وابق فى م (١٠) نظرى ق

وقال لى لا تنم [1] إلا فيما أشهدتك أو فى مجاورة ما أشهدتك أو فى الصراخ .

وقال لى إن نمت فى الصراخ نمت فى المجاورة وإن نمت فى المجاورة نمت فى الإشهاد وإن نمت فى الإشهاد فمستيقظ غير نائم وحىّ غير ميّت .

وقال لى سدّ باب قلبك الذى يدخل منه سواى لأن قلبك بيتى ، وقم رقيبا على [2] السدّ وأقم فيه الى أن تلتقى ، فبى أقسمت وبجلال ثنائى فى كرم آلائى حلفت [3] إن البيوت التى تبنى [4] على [2] السدّ بيوتى وإن أهلها أهلى وأعزّتى .

يا عبد انظر الى صفتك التى فيها أظهرتك وبها ابتليتك تنظر الى ما بينى وبينها خطاب ولا بينى وبينها أسباب فتعلم أنك مخاطبى لا هى وتعلم أنك مبتلائى بها لا هى هى [5] البلاء وليس هى المبتلى .

يا عبد إنما أظهرتك لعبادتى فإن كشفت عن سرّ [6] ذلك [6] فلمحادثتى فإن أقبلت عليك فلمجالستى ، ما أظهرتك لتدأب [7] فيما سترك عنى ولا بنيتك [8] وصنعتك [8] لتقبل وتدبر فيما فرقك عن محادثتى .

يا عبد لا تعتذر فمخالفتى أعظم من العذر، فإن تعتذر فانظر الى برّى [9] الذى جاء [10] بك يعتذر .

مخاطبــة ١٤

يا عبد إن لم تدر من أنت منى فما أنا منك ولا أنت منى ، أى عمل تعمله لى وأنت لا تدرى من أنت منى وفى أىّ مقام تقوم بين يدىّ وأنت لا تدرى من أنت منى .

يا عبد استعذ بى من كل جهل إلا جهل بى .

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(١) الى ق (٢) السدى ق (٣) خلقت ق م (٤) م — تبنا ق
(٥) ج — (٦)—(٦) سنوك ج سرى ذلك ق (٧) لتدار م (٨)—(٨) وضعك ج بنيتك وصنعتك م (٩) ق — برى ج م × ترى م (١٠) جابك ق

يا عبد لا تجالس من لا يعرفنى إلا نذيرا، فإن أناب[1] بنذرك فبشيرا .

يا عبد من لم يرنى فى الدنيا[2] لا يرانى فى الآخرة .

يا عبد رؤية[3] الدنيا[4] توطئة لرؤية الآخرة .

يا عبد قل[5] للعارف لو تعرّف اليك ما وسعك قلب ، ولو عرفته ما خرج[6] منك قلب .

يا عبد من رآنى[7] جاز النطق والصمت .

يا عبد كن بى[8] تر العلم والجهل حدّين وتر[9] النطق والصمت فيهما حدّين[9] وتر كل حدّية محجوبة عنى بحدّيتها وتر[9] الحجاب ظاهره العلم وباطنه الجهل وتر[9] العبيد[10] فى العلم وفيه بيوتهم وفيها قرارهم وتر[9] العبيد الأعزّة فى الجهل فيه بيوتهم وبين يدى نعيمهم .

يا عبد حجاب لا يكشف وكشوف لا يحجب[11] ، فالحجاب الذى لا يكشف هو العلم بى والكشوف الذى[12] لا يحجب[11] هو[13] العلم بى .

يا عبد اذا فصلك علمى عن المعلومات فكشوف[14] ، واذا أوجدك علمى بالمعلومات فحجاب[14] .

يا عبد أىّ صفح أجمل[15] من صفح أمرك بترك الاعتذار .

يا عبد لا تعتذر فتذكر ما منه تعتذر فيشوب الاعتذار ميل من الهمّ فإن جريت معه أصررت[16] وإن جاهدته[17] احتجبت .

---

(١) تاب ق (٢) لم يرنى ق (٣) الرؤية م (٤) طوطية ق

(٥) للعارف ق (٦) خريجك ق (٧) جازا ق (٨) ترى ق م

(٩) وترى ق م (١٠) العباد م (١١) تحجب ج (١٢) التى ج

(١٣) هى ج (١٤)–(١٤) ق – (١٥) جميل ق (١٦) اصررت ق

(١٧) جاهرته ق

يا عبد لو كشفت لك عن علم الكون وكشفت لك فى علم الكون عن حقائق الكون فأردتنى بحقائق أنا كاشفها أردتنى بالعدم فلا ما أردتنى به أوصلك إلىّ ولا ما أردته لى[١] أوفدك إلىّ .

يا عبد لو أردتنى باسمى[٢] ألحدت[٢] بى على حكم ما بينى و بينك فيما تعرّفت به اليك .

مخاطبة[٣] ١٥

يا عبد ثبت لك الحرف ما أنت منى ولا أنا منك، عارضك الحرف[٤] ما أنت منى[٤] ولا أنا منك .

يا عبد جعت فأكلت ما أنت منى ولا أنا منك ، عطشت فشربت ما أنت منى ولا أنا منك .

يا عبد لما أعطيت شكرت ما أنت منى ولا أنا منك .

يا عبد رأيتنى فنمت ما أنت منى ولا أنا منك .

يا عبد تأجيتك[٥] فطلبت ما أنت منى ولا أنا منك ، أحضرتك فسألت ما أنت منى ولا أنا منك .

يا عبد استبصرت[٦] لهدى الثواب ما أنت منى ولا أنا منك، صمتّ لتدخل من[٧] الريان ما أنت منى ولا أنا منك .

يا عبد ذكرتنى لتحرس دنياك ما أنت منى ولا أنا منك .

يا عبد فقهتك فتأولت ما أنت منى ولا أنا منك ، شكوت الى سواى ما أنت منى ولا أنا منك، لم ترض إذا رضيت ما أنت منى ولا أنا منك ، لم تغضب إذا غضبت ما أنت منى ولا انا منك .

---

(١) بى ج (٢)–(٢) اتخذت بى ق (٣) الحرف م + (٤)–(٤) م –
(٥) جيتك ق (٦) استبصرت م (٧) باب ق +

يا عبد قل أعوذ بوحدانية وصفك من كل وصف ، وأعوذ برحمانية برّك من كل عسف .

يا عبد قل أعوذ بذاتك من كل ذات .

(١)يا عبد قل أعوذ(١) بوجهك من كل وجه .

يا عبد قل أعوذ بقربك من بعدك وأعوذ ببعدك من مقتك وأعوذ بالوجد بك(٢) من فقدك .

يا عبد اجعل ذنبك تحت رجليك(٣) واجعل حسنتك تحت ذنبك .

يا عبد من رآنى عرفنى وإلا فلا ، من عرفنى صبر علىّ وإلا فلا .

يا عبد من صبر عن سواى أبصر(٤) نعمتى وإلا فلا .

يا عبد من أبصر(٥) نعمتى شكرنى(٦) وإلا فلا .

يا عبد من شكرنى تعبد(٦) لى وإلا فلا .

(٧)يا عبد من(٧) تعبد لى أخلص وإلا فلا ، من أخلص لى قبلته وإلا فلا ، من قبلته كلمته وإلا فلا .

يا عبد من كلمته سمع منى(٨) وإلا فلا ، من سمع منى أجابنى وإلا فلا ، من أجابنى أسرع إلىّ وإلا فلا ، من أسرع إلىّ جاورنى(٩) وإلا فلا ، من جاورنى(٩) اجرته وإلا فلا ، من أجرته نصرته وإلا فلا ، من نصرته(١٠) أعززته وإلا فلا .

---

(١)-(١) و ق م (٢) منك ق (٣) ايجلك ج (٤) اصبر م
(٥) اصبر م (٦)-(٦) م — (٧)-(٧) ق م (٨) م — (٩)-(٩) ج —
(١٠) عززته ق أعرزته م

مخاطبة ١٦

يا عبد إنما أنت من أهل ما دمت فيه[١] .

يا عبد إن لم يخرجك العلم عن العلم[٢] ولم تدخل[٣] بالعلم إلا[٣] فى العلم[٢] فأنت فى حجاب من علم .

يا عبد احتجب بعلم عن علم تحتجب بحجاب قريب ولا تحتجب بجهل عن علم فتحتجب بحجاب بعيد .

يا عبد ألق علمك وجهلك فى البحر أتخذك عبدا وأكتبك امينا .

يا عبد اخرج من بين الحروف[٤] تنج من السحر[٥] .

يا عبد احمل علمك فى تعلّمك فاذا علمته فألق ما[٦] معك .

يا عبد لا تحمل العلم والمعرفة فى طريقك إلى تعترضك الدنيا والآخرة فإن كان طريقك فيهما حبساك[٧] وإن لم يكن طريقك فيهما فقد وصلت لا تسر[٨] .

يا عبد قد تفقه المعرفة ولا تفقه ألفة المعرفة، وقد تفقد[٩] المعرفة ولا تفقد[١٠] ألفة المعرفة، فاذا فقدت[١١] ألفة[١٢] المعرفة فانطق بما شئت لا يضرك[١٣] لأنك العالم الربانى والربانى لا يألف فتترتّب عليه الألفة ولا يستوحش فيترتّب عليه الأنس .

مخاطبة ١٧

يا عبد أنا أقرب من الحرف وإن نطق ، وأنا أبعد من الحرف وإن صمت .

---

(١) م — (٢) علم ق (٣)—(٣) يدخلك ق (٤) الحرف ج
(٥) السجن م (٦) منعك م (٧) حبساك ج (٨) سير ق (٩) تفقر م
(١٠) تفقه م (١١) لم تفقد ج (١٢) ج — (١٣) يترك ج يفرك م

يا عبد أنا رب الحرف[1] والحروف فما لها مني[2] مجال، وأنا مرتب الحرف[3] والحروف[3] فما لها عن جعلي مدار[4] .

يا عبد للحرف حكم[5] أنا مودعه وللحروف حكم[5] أنا واضعه فلا تذهب بالحكم المودَع عن الحاكم[6] المودِع فإليه يرجع ما أودع وبه ينفذ ما حكم .

يا عبد لا تذهب بالحكم الموضوع عن الواضع فيه يجرى ما وضع وإن شاء وقفه .

يا عبد الحرف حرفى والعلم علمى وأنت عبدى لا عبد حرفى ولا عبد علمى، فقف بين يدىّ لا بين يدى حرفى[7] وقف بين يدىّ لا بين يدى علمى ، إن حرفى يقوم بين يدىّ كما تقوم[8] وإن علمى يقوم بين[8] يدىّ كما تقوم .

يا عبد لا تقف فى الجهة فتصرفك الى الجهات ولا تقف فى العلم فيصرفك الى المعلومات ولا تخرج عن الوقفة فتتهبك المكوّنات .

يا عبد لى الأسماء أودعتها فيّ[9] ما أودعتها[9]، ولى الأوصاف ضمنتها[10] فيّ[10] ضمنتها[10] .

يا عبد إن أخذك الاسم أسلمك الى اسمك وإن أخذك وصف أسلمك الى وصفك .

يا عبد كل آخذ[11] سواى يأخذك فإلى نفسك يسلمك فاذا أخذتك نفسك[12] فإلى عدوّك تسلمك .

يا عبد قف بى فلا أسلمك إلا إلىّ ولا أعول بك إلا علىّ .

يا عبد قف بى فاذا وقفت فنطقت[13] فأنا الناطق واذا حكمت فأنا الحاكم .

---

(١) الحروف ق م (٢) عنى ق (٣)ـ(٣) مرتب الحروف ق
(٤) مدوار ق (٥) كم ق (٦) م ــ (٧) م ــ (٨)ـ(٨) م ــ
(٩)ـ(٩) فيا م (١٠)ـ(١٠) م ــ (١١) أحد ج ق (١٢) فلعدوك ق
(١٣) ق ــ

يا عبد العلم والمعـلوم فى الاسم والحكم والمحكوم(١) فى العـلم والحرف والمحروف فى الحكم والظاهر والبـاطن فى الحرف(٢) ولكل حكمـة اتقان واتقانهـا حصرها على ترتيب القيومية بها .

يا عبد الاسم معدن العلم والعـلم معدن كل شىء ، فمرجع كل شىء الى العـلم ومرجع العلم الى الاسم ومرجع الاسم الى المسمّى ، فاستهلك الاسم العلم فكأين هو اسم لا علم فيه(٣) واستهلك العلم المعـلوم فكأين هو علم لا معلوم فيه(٣) واستهلك المسمّى الاسم فكأين هو مسمى لا اسم فيه .

يا عبد الحرف والمحروف دهليز الى العـلم والعلم دهليز الى الاسم والاسم دهليز الى المسمّى .

(٤) يا عبد لى فى الاسم والعلم والحرف أبواب فاسلك تلك الأبواب لا أبواب علمك ولا أبواب أسمك(٥) ، إن الاسم حجابى وإن العلم حجابى وإن الحرف حجابى ، ومقامك إنما هو بين يدى - فاذا دعوتك الى الاسم فإلى(٦) الحجاب دعوتك فخذ نورى معك لتمشى به فى ظلمة ذلك الحجاب فكل حجـاب(٧) ظلمة لأن النور لى وأنا النور ، أنا نور السموات والأرض فاستعذ بى من نورى واستعذ بنورى من حجابى ، وقم يا عبـد لى فى مصاف العبيد فقد أذنت لك .

مخاطبـة ١٨(٨)

يا عبد أجبت كل من يدعوك لاتجيبنى ولا تعرف كيف تجيبنى .

يا عبد من لا يعرف جوابى كيف يعرف خطابى(٩) ومن لا يعرف خطابى كيف يظفر بحسن ثوابى .

(١) و م (٢) ولكل ق (٣)-(٣) ج - (٤)-(٤) م -
(٥) نفسك ق م (٦) حجابى ما ق حجاب ما م (٧)-(٧) م - إن كل حجاب ج
(٨) مقام ج م + (٩) يا عبد من ق م

يا عبد من لا يكون من أهل ثوابى كيف أنجيه غدا من عذابى .

يا عبد من كان من أهل عقابى[١] كيف ينكشف عن قلبه حجابى .

يا عبد من لا ينكشف عن قلبه حجابى كيف تكون أسبابه من أسبابى[٢] فقد حقّت عليه كلمة[٣] عذابى، ومن حقّت عليه كلمتى جاءه الكلام بتصاريف الكلام فجعلته[٤] نارا تتصرّف فيه كما يتصرّف فى الكلام .

يا عبد أنا عدّة الموقنين وأنا قوّة الأقوياء الصادقين .

يا عبد كل مقال[٥] تعلّق بمعقول أو خيال ممثول فهو فى ديوان العرض حسنه فى الحسن وقبحه فى القبيح[٦] .

يا عبد التعلّق بالمعنى هو إرادته و إرادته هى قصده .

يا عبد علّق بى مقالك يتعلّق بى فعالك وعلّق بى[٧] فعالك يدأب فى عبادتى خيالك .

يا عبد لك وعليك فى ديوان العرض كثر ما لك وكثر ما عليك .

يا عبد لا تأيس[٨] منى فتبرئ[٩] منك ذمتى .

يا عبد كيف تأيس منى وفى قلبك متحدّثى .

يا عبد أنا كهف التائبين و إلىّ ملجأ الخاطئين .

يا عبد أنا السند[١٠] الذى لا يسلم[١١] وأنا السيد الذى لا يظلم[١١] .

يا عبد إذا رأيتنى فلا تركن الى الأركان ، و إذا سمعتنى فلا تسمع الى البيان .

---

(١) عتابى ق (٢) يا عبد من ليس أسبابه من أسبابى ق + (٣) كلمتى وعذابى ق
(٤) بجعله ج (٥) ق — (٦) القبح ق (٧) فى م . (٨) تيأس م
(٩) فتبرأ ق تبرأ م (١٠) ق — السند وأنا السيد ج السيد م (١١)—(١١) ج

مخاطبة ١٩

يا عبد كتبت فى كل نورية أين وقف بك [١] عبدى فقفيه وأين سار بك [٢] عبدى فسيريه .

يا عبد اذا جاء نورى يوم القيامة جاءت كل نورية تؤمه ، فإن كانت به فى الدنيا ألحقتها به و إن لم تكن به فى الدنيا حجبتها عنه فأتبعت ما كانت قبل تتبع [٣] وظلّت فيما كانت فيه تظلّ [٤] .

يا عبد الأسماء نور الحرف والمسمّى نور الأسماء فقف [٥] عنده ترى نوره وتمشى به فى نوره فلا [٦] تغشى به فى نوره .

يا عبد إن وقفت فى النور غشيت فلا إلىّ تنظر ولا الى النور تنظر فترجع مراجعك اليك فترى بك [٧] شهواتك وتمشى بك فى خطواتك .

يا عبد اذا أردت لى شيئا فانظر ما تريد لى أينقلك عن مقامك منى أم يثبتك فيه فإن نقلك عن مقامك منى فإرادتك هى نفسك ونفسك أردت .

يا عبد اذا عرفت مقامك منى فأنت [٨] من أهل الوصول بلا حجاب فلا ترد لى فتهبط بك إرادتك لى الى الإرادة لك [٩] ولا ترد منى فتهبط بك الإرادة [١٠] الى غضب نفسك علىّ .

يا عبد أهل المقامات منى لا يريدون ولا [١١] يرتادون [١٢] ولا يهيأون [١٢] ولا [١٣] يعيدون ولا يعتادون .

---

(١) عندى ج (٢) ج ق — (٣) وضلت م (٤) تضل م
(٥) تقف ج (٦) ولا ق م (٧) كل ق (٨) وأنت ج
(٩) ولك ج (١٠) منى ق + (١١) يرتابون م (١٢)—(١٢) ق —
(١٣) يبدون ق م

يا عبد اذا أقمت عندى جزت الكونية فما[1] أتاك[2] فلن تفرح به وما فاتك فلن تأيس عليه .

يا عبد انظر إلىّ والى شأنى فانظر إلىّ بما أتعرف به اليك من أسمائى وصفاتى وانظر الى شأنى بما أتعرف به اليك من حكمتى واختيارى .

يا عبد سلّم لى أفتح لك بابا الى التعلّق بى .

يا عبد اذا اعترضت عليك نفسك فارددها والذى اعترضت به عليك إلىّ .

يا عبد جمعتك علىّ بالرحمانية وأخلصتك لنفسى بخالصة علوم الربانية .

يا عبد أثنيت عليك قبل خلقك فأثنيت علىّ حين خلقك وأقبلت[3] عليك قبل كونك فاقبلت[4] علىّ حين كونك[5] فكنت لى بما كان منى[5] .

يا عبد لا تكن بالأعمال فتقف بك ولا بالأحوال فتحول بك .

يا عبد كيف لا تكون بالعمل تعمل و يكون قلبك عندى لا فى العمل .

يا عبد لا تكن بالعلم فيزلّ بك ولا تكن[6] بالمعرفة فتتنكّر عليك .

يا عبد إنى جعلت لكل شىء عزة[7] لتختطفك عنه فتهرب إلىّ فأريك عزتى فأجمعك بعزتى علىّ .

يا عبد لا تكن بالحكم[8] فيعثر بك ولا تكن بالحكومة فتضعف بك .

يا عبد لا تكن بالأشباه[9] فيشتبه عليك ظهور[10] الظاهرات ، ولا تكن بالظاهرات فتراع إذا بدت الباطنات .

يا عبد لا تكن بالأسباب فتنقطع بك ، ولا تكن بالأنسات فتتفرّق عنك .

---

(١) فيا ج (٢) اباك ج اتك م (٣) على ق (٤) عليك ق
(٥)-(٥) ق — (٦) ق — (٧) لتخطفك ق (٨) فيعتريك ق فيفربك م
(٩) فيشبه ق (١٠) الظاهرين ج

يا عبد لا تكن بالعقود[1] فيحلّ ما عقدت، ولا تكن[2] بالعهود[2] فيخفر[3] ما عاهدت .

يا عبد إنى[4] أنا الله جعلت فى كل شيء عجزا وجعلت فى كل عجز فقرا .

يا عبد إنى[4] أنا الله جعلت فى كل فقر هلكا وجعلت لكل هلك عدما .

يا عبد إنى[4] أنا الله أنظر الى العـدم فى عدمه كنظرى إليه فى مشهده ويعرفنى بذلك أولياء حضرتى وينكر ذلك من صفتى من لا يقر بربوبيتى .

يا عبد لا تكن بالفانيات فتخبر[5] عنك يوم الروع[6] فتنوح[7] لفقد ما كنت به فتدخل فى جملة أهل الفزع .

يا عبد كن لى[8] فى كل حال أرسل عليك[9] يوم أبدو علامة تثبتك[10] فلا تروعك فيه الأرواع ولا تفزعك فيه الأفزاع يحسبك[11] أهل الروع[12] منهم[11] لظهور لبسة التعظيم عليك يحسبك أهل الفزع منهم لظهور لبسة التسليم فيك .

يا عبد القول الحقّ ما أثبتك فى الوجد بى من[13] كل قائل[13] فاعتبر الأقوال بوجدك[14] بى واعتبر وجدك بى بإعراضك عن[15] سواى .

يا عبد احفظ مقامك منى أن تتخطفك الأقوال والأعمال فما اتقال لك فى مقامى فقله وما انفعل لك فى مقامى فافعله .

يا عبد إن مقامى[17] لا تلجه[16] الأقوال ولا تدخله الأعمال .

يا عبد ما فى مقامى قول واليه أدعو ولا فى مقامى فعـل واليه أدعو[18] فأدعو اليه من عرف مقامى وأدعو اليه من شهد قيامى .

---

(١) فتحل ق (٢)ـ(٢) م ـ (٣) فتحفر ق (٤) أنى م

(٥) فتحسر ق م (٦) فتموج ق م (٧) لفقد م (٨) بى ق (٩) اليك ق

(١٠) تلبسك ق م (١١)ـ(١١) م ـ (١٢) الورع ق (١٣)ـ(١٣) ق ـ

(١٤) بالوجد ق (١٥) عمن ج (١٦) ق ـ (١٧) مقامك ج (١٨) م ـ

يا عبد أخرج قلبك من المؤتلف تخرج من المختلف .

يا عبد إن لم تخرج قلبك من المؤتلف لم تعرف[١] حكمتى ولم تبصر بينتى .

يا عبد المؤتلف كلما سلمت عقباه والمختلف كلما هلكت عقباه .

مخاطبة ٢٠

يا عبد[٢] إن عبدى الذى هو عبدى هو[٣] اللقى[٤] الملقى بين يدى[٤] .

يا عبد عبدى الذى هو عبدى هو[٥] الغضبان لى على نفسه لا يرضى .

يا عبد إن عبدى الذى هو عبدى هو المستقر فى ذكرى فلا[٦] ينسى .

يا عبد اذا جاءت ترجمتى فانقطع بها عن ملكى وملكوتى ثم اذا بدت ترجمتى فانقطع عنها إلىّ تصير[٧] التراجم والحروف آلة من آلات معرفتك ومركبا من مراكب نطقك .

يا عبد أقبل علىّ لا من طريق ولا من علم تقبل علىّ وأقبل عليك .

يا عبد اجأر إلىّ بمحامدى فى السراء أدافع[٨] عنك بنفسى الضراء .

يا عبد واصل بين طهارتك تواصل[٩] بين نعيمك ، إنك إن لم تفصل بين طهارتك لم تفصل[١٠] بين نعيمك .

يا عبد لن تعرفنى حتى ترانى[١١] أوتى الدنيا[١٢] ، أرغد وأهنأ[١٣] ما عرفت من الدنيا[١٣] لعبد عصى[١٤] وأغنى من عرفت من العبيد فترضى بما زويت عنك وتعلم أننى زويت إعراضى[١٥] عنك وزويت[١٥] حجابى .

يا عبد[١٦] ميعاد ما بينك و بين أهل الدنيا أن تزول الدنيا فترى أين انت وأين أهل الدنيا .

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(١) حكمى م (٢) م — (٣) اللقاء ج ق (٤)–(٤) ق —
(٥) العصيان ج (٦) تنساه ق (٧) تطير ق (٨) ادفع ق (٩) يواصل ق
(١٠) يفصل ق (١١) لم ج (١٢) منه م + (١٣)–(١٣) ق — الدنيا ج (١٤) اعصى ق (١٥)–(١٥) اعزل ضمنك م (١٦) ق —

مخاطبة ٢١

مقام ردّ موهبة الكيل

يا عبد كلما كان أشعث كان أنظر(١) وكلما كان(٢) أعرف كان أشعث وكلما كان أعذل(٣) كان أعرف وكلما كان أعمل كان أعذل(٣) وكلما كان أنفع(٤) كان أعمل وكلما كان أصبر كان أنفع(٤) وكلما(٥) كان أشكر كان أصبر وكلما كان أذكر كان أشكر وكلما كان أستر كان أذكر وكلما كان أشهر(٦) كان أستر(٧) وكلما كان أجمع كان أشهر وكلما كان أسرع كان أجمع(٨) وكلما كان أخف(٩) كان أسرع وكلما(١٠) كان أورع إلى(١١) كان أخف وكلما كان أهيب من نفسه كان أورع الى ربه وكلما كان أرهب كان أهيب(١٠) وكلما كان أرغب كان أرهب وكلما(١٢) كان أطلب(١٢)(١٣) كان أرغب وكلما كان أنسب كان أطلب(١٣) وكلما(١٤) كان(١٥) أعظم كان أنسب وكلما كان أكظم كان أعظم وكلما كان أحكم كان أكظم وكلما كان ألزم كان أحكم وكلماه كان أكتم كان ألزم وكلما كان أسلم كان أكتم وكلما كان أقوم كان أسلم وكلما كان أدوم كان أقوم وكلما كان أخص كان أدوم وكلما كان أخلص كان أخص وكلما كان أغض كان أخلص وكلما كان أخلص كان أنقذ وكلما كان أنصت كان أفرغ وكلما كان(١٦) أفزع كان أنصت وكلما كان أقرب كان أفزع(١٦) وكلما كان أدأب كان أقرب وكلما كان(١٧) آدب كان أدأب وكلما كان أنصب كان آدب(١٨) وكلما كان أيقن كان أنصب(١٩) وكلما(١٤)

(١) انضر م (٢) يا عبد كلما ق م (وكذلك دائما) (٣) اعزل ق م
(٤) اقنع ق م (٥) وقع فى الأصل معترضا فى رد موهبة الكيل فأخرناه ق +
(٦) فى الملكوت م + (٧) فى الملك م + (٨) على م +
(٩) أخفى ج (١٠)-(١٠) ج – (١١) ق – (١٢)-(١٢) ج م –
(١٣)-(١٣) ج – (١٤)-(١٤) ج – (١٥) اعلم ق (١٦) افرغ م
(١٧) انصب م (١٨) أداب م (١٩) انصت ق

[1]كان أثبت كان أيقن وكلما كان أشهد كان أثبت وكلما كان أحضر كان أشهد وكلما كان أحضر كان أحضر[1] وكلما كان أكشف[2] كان أحضر .

مخاطبة ٢٢

يا عبد اذا أقبلت على جاء كل شيء ليتبعك[3] فهوى أوله ذنبك إنه لا يدخل إلىّ إلا أنت .

يا عبد اذا أقبلت إلىّ فلا مصاحب يصحبك ولا مشيع يشيعك ، وقف العلم على حدّه منك ووقف العمل على حدّه من العلم وفارقك وأنت تأتى[4] إلىّ فريق فـريق .

[5]يا عبد إن نورى طلع عليك فجئت به إلىّ[5] .

[6]يا عبد أنا الصفوح صفتى صفح الكرم[6] ، وأنا الكريم صفتى كرم العفو .

يا عبد لا تنطق فمن وصل إلىّ لا ينطق .

يا عبد ويا كل عبد نهارك لعلمك الذى[7] أتيتك وليلك لرؤيتى[8] والنظر إلىّ .

يا عبد ويا كل عبد إن ربك غفور وإن ربك شكور[9] ، غفور غفور يغفر ما تقول لا يغفر ، شكور شكور يقبل ما تقول[10] لا يقبل[10] .

يا عبد[11] ويا كل عبد من[11] وقف بين يدىّ يده فوق متون السماء والأرض وعلى وجوه الجنّة والنار[12] لا يقف فيهن[13] فيكن مسكنه ولا يلتفت عليهن[13] فيكن مشتكاه ،

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(١)ـ(١) ج ـ (٢) وكلما كان أحضر كان أحصر ج + (٣) فهوى ق
(٤) اليه ق (٥)ـ(٥) م ـ (٦)ـ(٦) م ـ (٧) اثبتك ج (٨) وانظر ج
(٩) يا عبد ويا كل عبد ق م + (١٠)ـ(١٠) م ـ (١١)ـ(١١) ج ـ
(١٢) ولا م (١٣) فتكن ق

أنا حسبه الذى لا ترجع مراجع معرفته إلا إلىّ ولا يقف[1] علمه[2] وخواطره إلا بين يـــدىّ .

يا عبد[3] ويا كل عبد أطلع[3] بنـورى على كل قلب عرفنى ليراه[4] ويرانى[5] أين أنا منـــه .

مخاطبــة ٢٣

يا عبد قف لى فى المصاف[6] بعلمك وقف لى فى المصاف[6] بعملك وقف لى فى المصاف[6] بقصدك ولا تقف لى فى المصاف[6] بقلبك، إنى اصطفيت قلبك لنفسى لا لعبادتى وإنى اصطفيت قلبك لنظرى لا لمصاف[6] الوقوف بين يدىّ، إن لى قلوبا غرت عليها من الوقوف بين يدىّ لكيلا ترى الواقفين بين[7] يدىّ فتحتجب عن النظر إلىّ برؤية الواقفين لى، بجعلتها فى[7] يدى[8] فهى مقيمة عندى، لا تخرج الى المقامات ولا يدخل إليها سواى فهى تنظر إلىّ وهى تسمع منى وهى تتكلم عنى .

يا عبد القلب فى يد الرب ولسان القلب يتكلم فى المقام بين يدى الرب .

يا عبد جرت ما لم يأخذك عنك وغلبت على ما لا يقسمك عن مقامى، فكانت كلمتى العليا فلا تأخذك كلمته وكانت محجتك[9] هى الاستواء[10] فلا تأخذك[11] محجته .

يا عبد إذا كنت بى فلا[12] يسعك[13] المكان، وإذا نطقت بى لم يسـعك[13] النطق .

يا عبد ما لشىء علىّ[14] حق ولا لعلم علىّ مطلع ولا لحكمة بى متعلق ولا لاسم ولا وصف من دونى حكومة، فمن تعرفت إليه باسم أو وصف أو علم أو حكمة بجرى بحكم ما عرفته لغير وجهى أجريت الحكم وكتبته ساحرا ومن موالاتى بريئا .

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(١) ق ـ (٢) وخاطره ج خواطره ق (٣)ـ(٣) ج ـ (٤) اتراه ق م
(٥) وترانى ق (٦) المضاف ق (٧)ـ(٧) ج ـ (٨) فهو ج (٩) تحجبك ج
(١٠) [illegible] (١١) محجبه ج (١٢) لم ق (١٣) يسعك م (١٤) أعد م

يا عبد الحرف خزانتي فمن دخلها فقد حمل أمانتي ؛ فإن حمل لي لا لنفسه فكرامتي[(١)]، وإن حمل لي ولنفسه فمطالبتي[(١)]، وإن حمل لنفسه لا لي فبرئ من ذمتي .

يا عبد ملّك[(٢)] علم[(٣)] كل عالم عليه أمره[(٣)(٤)] وأوجب على كل مسمّى اسمه ، وأنا العالم الذي لا يملّك علمه عليه أمره فيصرفه ولا يوجب عليه اسمه[(٥)]، فإلىّ مرجع[(٦)] العلم يرجع الى باب من أبواب الاسم وإلىّ مرجع[(٦)] الاسم يرجع الى نور من أنوار التسمّى .

يا عبد اشهدنى فى الحرف تشهد الصنعة ، واشهدنى فى العلم تشهد الحكمة ، واشهدنى فى الاسم تشهد الوحدانية .

يا عبد الحقيقة تمدّ الأسماء والمدد قيومية قيمة تثبت بمعنى قيم يدور فى ملك وملكوت قائم ويتصرّف على تصريف لازم ثم يرجع بمباديه ومراجعه الى ملك دائم[(٧)] .

يا عبد الحرف لغات وتصريف وتفرقة وتأليف وموصول ومقطوع ومبهم[(٨)] ومعجم[(٩)] وأشكال وهيئات ، والذى أظهر الحرف فى لغة هو الذى صرّفه والذى صرّفه هو الذى فرّقه والذى فرّقه هو الذى ألفه والذى ألفه هو الذى واصل فيه والذى واصل فيه هو الذى قطعه[(١٠)] والذى قطعه هو الذى أبهمه[(١١)] والذى أبهمه[(١٢)] هو[(١٣)] الذى أعجمه والذى أعجمه هو الذى أشكله[(١٤)] والذى أشكله[(١٥)] هو الذى هيّأه[(١٢)(١٤)]، ذلك المعنى هو معنى واحد ذلك المعنى هو نور واحد ذلك[(١٦)] الواحد هو الأحد الواحد[(١٧)] .

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(١)–(١) ق — (٢) ق — (٣)–(٣) على كل عالم ج (٤) الذى لا يملك علمه عليه ج + (٥) ما لا يعرفه ج + (٦) مرجوع ق م (٧) نافذ القدرة حاكم ج + (٨) وافهام ج (٩) وتعجيم ج وتفخيم ق (١٠) قطع فيه ق (١١) افهمه ج م (١٢)–(١٢) م — (١٣) افهمه ج (١٤)–(١٤) ق م — (١٥) شكله ق (١٦) النور ق + (١٧) نسخة ما فى الدفاتر الستة المكتوبة بالنيل فى سنة ثلاث وخمسين وثلاثمائة ج +

مخاطبة ٢٤

يا عبد سقطت معرفة سواى وما ضرتك[(١)]، ثبت تعرفى لك هو حسبك .

يا عبد أنا ولى التعريف[(٢)] كما أريد[(٣)] .

يا عبد ما برزت لشىء فأويت[(٤)] به إلا الىّ .

يا عبد كل[(٥)] قسم قسمته لك سترة على معرفة ، فإن رأيتنى ولم تره أظهرتها وإن رأيته ولم ترنى أخفيتها .

يا عبد أىّ عارض عرض لك فلم ترنى فيه فابك من غيبتى لا منه .

يا عبد من دعاك سواى فلا تجبه أكتبك جليسا وإلا فلا .

يا عبد[(٦)] إنما تبدو وجوه المودة للصائنين[(٧)] وجوههم فى غيبتى عن العيون الناظرة .

يا عبد من عرفنى سامر الخطر[(٨)] ومن سامر الخطر مقت نفسه وإن ذكر .

يا عبد من مقت نفسه غض عما لها رهبة وعما عليها رغبة .

يا عبد ما بدوت[(٩)] لقلب فتركته معه .

يا عبد أنا أرؤف من الرأفة وأرحم من الرحمة .

يا عبد لا تنظر الى ما أبديه بعين ما يعود عليك تستغنى[(١٠)] من أول نظره ولا تذل لشىء .

يا عبد اذا بدوت[(١١)] لك فلا غنى[(١٢)] ولا فقر .

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(١) م —   (٢) التصريف ق   (٣) أريده ق   (٤) فاديت م
(٥) كم ق   (٦) انى ق   (٧) للصابين ق   (٨) يا عبد من ق م
(٩) بديت ج م ابدات ق   (١٠) لتستغنى ج   (١١) بديت ج ق بدات ق
(١٢) عنى ج +

يا عبد انظر إلىّ أظهر ولا أثبت الإظهار به ترانى[١] وهى رؤيتى ، انظر[٢] إلىّ أثبت[٢] الإظهار به ترانى[١] وتراه[٣] وهى غيبتى .

يا عبد أنت رق ما[٤] استولى عليك .

يا عبد إن رأيتنى فى استيلائه[٥] واستولى عليك[٥] فاحذر لا أكتبك مشركا .

يا عبد إن استولى عليك ولم ترنى فاهرب الى عدولك إن[٦] أجارك .

يا عبد لأجلك ظهرت .

يا عبد أجلك هو أجل الآجال أخفيته فلا أظهره .

يا عبد لا تجعل همك[٧] تحت رجليك تنقسم بمجاورته فأخرجه من قلبك فأنا وهو[٨] لا[٩] نجتمع .

يا عبد قلب أنظر[١٠] فيه لا يعقد على حسنة ولا يصرّ على سيئة .

يا عبد قل لقلبك عقدك[١١] قصد و إصرارك قصد[١١] وأنت ابن الاختلاف .

يا عبد ليس من دون المنتهى راحة .

يا عبد ترتّب عليك ما أطمأنت به لا محالة .

يا عبد تبدو رؤيتى فلا تمحو آثار غيبتى[١٢] ذلك هو البلاء المبين .

يا عبد رؤيتى لا تطمع فى الرؤية ذلك هو العز ، غيبتى لا تعد بالرؤية ذلك هو الحجاب .

يا عبد بينى و بينك وجدك بك فألقه أحجبك عنك .

يا عبد اشترنى بما سرّك وساءك يفنى الثمن و يبقى[١٣] المبتاع .

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(١)-(١) م — (٢)-(٢) اليا ثبت ق (٣) ق — (٤) مستولا ق

(٥)-(٥) ق (٦) اجاك م (٧) م — (٨) ج — (٩) يجتمع م

(١٠) انظره ق (١١)-(١١) عقد كقصد م (١٢) م — (١٣) المتاع م

مخاطبة ٢٥ [١]

يا عبد ابن [٢] لقلبك بيتا جدرانه مواقع نظرى [٣] فى كل مشهود [٤] وسقفه قيوميتى بكل موجود و بابه وجهى الذى لا يغيب .

يا عبد اهدم ما بنيته بيدك قبل [٥] أن أهدمه بيدى .

يا عبد إن سوّيتك على غيبتى فقد حجبتك حجابا لا أكشفه .

يا عبد أبغض ما أبغضت و إن تحبب [٦] اليك وتزيّن [٦] لك ، ألا تبغض دارا أحبّائى فيها تحت التراب .

يا عبد أحبب ما أحببت و إن تمقّت اليك .

يا عبد أصل المعصية لِمَ وأصل الطاعة سقوط لِمَ .

يا عبد انما أضرب لك المثل لأصرفك عنك بتصريف الحكمة .

يا عبد لم أرضك إلا لرؤيتى فلا ترضك لغيبتى .

يا عبد انظر لما تفرح وتحزن .

يا عبد فرحك بما آتيتك أولى من حزنك على ما لم أوتك [٧] .

يا عبد قطع ما بينك و بين الأشياء رؤيتى [٨] ووصل ما بينك و بين الأشياء غيبتى .

[٩] يا عبد إن غابت رؤيتى [٩] من قبل عجزك وطلع عجزك من قبل إيقانى لك فأنت المحمول [١٠] .

يا عبد انظر لما تنتظر فرجى ، اتقنى لا تنتظر فرجا منى .

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(١) نفرقى المحرم سنة ثلاث وخمسين وثلثمائة ج + (٢) قلبك ج (٣) ق — (٤) ق — (٥) ق — (٦)—(٦) تزين ق م (٧) اتك ج (٨) يا عبد وصل ق م (٩)—(٩) م — (١٠) المحمود ق

يا عبد إبناء معرفتي في غيبتي[1] إقضاء سفر لا يستريح .

يا عبد إن عجبت فمن[2] ترك[3] إياك تذنب وتتوب .

مخاطبة ٢٦

يا عبد بنيت[4] لك بيتا بيدى إن هدمت ما بنيته بيدك .

يا عبد اذا رأيتني فلا والد يستجزك ولا ولد يستعطفك .

يا عبد اذا رأيتني في[5] الضدين رؤية واحدة فقد اصطفيتك لنفسى .

يا عبد ولّني[6] أمرك بطرح أمرك .

يا عبد الغيبة أن لا تراني في شيء ، الرؤية أن تراني في كل شيء .

يا عبد اجعل لى يوما ولك يوما[7] وابتدئ بيومى يحمل[8] يومك يومك

يا عبد اصبر لى يوما أكفك غلبة الأيام .

يا عبد اذا لم ترنى تخطفك كل ما ترى .

يا عبد لو ألفت بحزنك بين ما يختلف عليك[9] وارتبطت بفرحك ما يلائمك كان مرادى[10] الغالب .

مخاطبة ٢٧

يا عبد إن لم تنظر إلىّ في الشيء نظرت إليه .

يا عبد إذا نظرت إليه بغتة وهو أن تراه ولا تراني قبل رؤيتك له تداركتك ، وإن نظرت إليه بعد رؤيتك إياى فيه نظرت[11] متعمّدا فسلّطته عليك .

(١) أيضا ق انضاء م (٢) فاعجب من م (٣) ترك م (٤) البك م
(٥) الضدية م (٦) في ج + (٧) وانت ق (٨) تحمل ق (٩) وطبت ج
(١٠) امرى ق (١١) ج −

يا عبد قد رأيت رؤيتى ورأيت غيبتى فاجمل غيبتى فداء رؤيتى أجمع عليك الكشف .

يا عبد همّ بقى له همّ ما هو منى ولا أنا منه .

يا عبد عقب نهارك على آثار ليلك .

يا عبد بقيت الغيبة ما بقى[1] الليل والنهار فرق فى الرؤية .

يا عبد الاسم سترة[2] على العين .

يا عبد مقامى فى الدنيا فى الرؤية ووعيدى فى الدنيا الغيبة .

يا عبد مقامى فى الآخرة الكشف وغيبتى فى الآخرة الغطاء .

يا عبد الكشف جنة الجنّة، الغطاء نار النار .

يا عبد الولى يقبل كله ويعرض كله .

يا عبد لن ترجع[3] عن منظر[4] حتى تنظر ما وراءه .

يا عبد أضاء الضياء بضيائك فى الرؤية وأظلمت الظلمة بظلمتك[5] فى الغيبة .

يا عبد رؤيتى كالنهار تشرق وتنير[6] وغيبتى كالليل توحش وتجهل .

يا عبد غيبتى تريك[7] كل شىء ورؤيتى لا يبقى معها شىء .

مخاطبة ٢٨

يا عبد كلاهما لك عبرة إضعافى إياك عن الضعيف وتقويتى إياك على[8] القوى .

يا عبد أنت أعظم عندى حرمة من أسمك[9] .

---

(١) ج —　　(٢) ستر ق　　(٣) تنظر ج +　　(٤) منظرى ق

(٥) لظلمتك ق م　　(٦) وتبين ق م　　(٧) تريك ق　　(٨) عن م

(٩) أسمك ق

يا عبد يومك[(١)] هو عمرك .

يا عبد لا تعين عليّ مسألتي فتكون كالطالب مفترا مني .

يا عبد سلني حفظك عليّ لا[(٢)] أرضى لك[(٣)] سواى حافظا[(٣)] .

يا عبد وكلت حرماني[(٤)] بطلبك مني .

يا عبد بقيت الغيبة ما بقيت مني ومنك المطالبة .

يا عبد لا تصحّ المحادثة إلا بين ناطق[(٥)] وصامت[(٥)] .

يا عبد وكلت حجابي بطلبك لي[(٦)] .

مخاطبــة ٢٩

يا عبد إنما يحير[(٧)] من لا رب[(٨)] له .

يا عبد قاب تعرّف إليــه ربه إن رأى خيرا حمــد ، وإن رأى شرّا قال رب اصرفه عني فصرفه .

يا عبد سيماء كل وجه فيما أقبل عليه .

يا عبد رمزت الرموز فانتهت[(٩)] إليّ وأفصحت الفواصح فانتهت[(٩)] إليّ .

يا عبد يسبّحني كل شيء صامت في الصامت[(١٠)] وناطق في الناطق[(١١)] .[(١٢)]

---

(١) نومك ق (٢) أن ج + (٣)ـ(٣) سواى لك ق سواك م
(٤) حرمانك ج + (٥)ـ(٥) صامت وناطق ق (٦) مني م (٧) يتحير ق
(٨) أدب ق (٩)ـ(٩) انتهيت ج (١٠) صامته ق (١١) ناطقه ق
(١٢) بالنيل سنة ثلاث وخمسين وثلثمائة ج +

مخاطبة ٣٠

يا عبد مهما[1] كنت والسوى سبب تعرفى فإنك على داميتك .

يا عبد ما أرسلك تعرفى إلىّ فما وصلت إلىّ .

يا عبد صاحب الرؤية يفسده العلم كما يفسد الخل العسل .

يا عبد صاحب الغيبة أولى أن يعلم ويعمل .

يا عبد قل أثبتنى مثبتا لك فيما أثبتنى .

يا عبد قل وارنى عن التوارى فيما واريتنى .

يا عبد قل أرنى وجهك فيما رأيتنى[2] ووجّهنى لرؤيتك أينما وجّهتنى .

يا عبد قل داونى ممـا داويتنى .

يا عبد فى[3] الدواء عين من[4] الداء .

يا عبد الداء والدواء للغافل .

يا عبد ذكرى الحقّ لا فى رؤية ولا فى[5] غيبة ، إن ذكرتنى فى الغيبـة فمن أجلك وإن ذكرتنى فى الرؤية احتجبت بذكرك .

يا عبد بيتك منى فى الآخرة كقلبك منى فى الدنيا .

يا عبد نم وأنت ترانى[6] أمتك وأنت ترانى .

[7]يا عبد استيقظ وأنت ترانى أحشرك وأنت ترانى[7] .

يا عبد مجمع الألسنة فى الغيبة .

---

(١) ما ج ق + (٢) أريتنى ج (٣) الداء ق (٤) الدواء ق
(٥) م — (٦) أميتك ج (٧)—(٧) ق —

يا عبد لا فى الرؤية صمت ولا نطق، إن الصمت على فكر وإن النطق قصد، وليس فى رؤيتى فكر فيكون عليه صمت ولا قصد فيكون عليه نطق .

يا عبد انظر الى ما به صلحت تلك[1] قيمتك عندى .

يا عبد استعذ بى من[2] سرك[3] بأيوائك إلىّ[4] .

يا عبد الرؤية علم الادامة فاتبعه تغلب على الضدية .

يا عبد أنا العزيز لا رؤية ولا غيبة .

يا عبد أنا الشهيد لا لك فتعبد ما لك ولا لى فتحتجب بملكى .

يا عبد أقرر عينا بما أحوجتك، أنا الغنىّ عنه وعنك .

يا عبد ما أحوجتك لذلتك علىّ لكن لتجعل مطالبك عندى أينما طلبت .

يا عبد لا[5] ترض سواى وتقبل إلىّ أرددك اليه .

مخاطبة ٣١

يا عبد[6] عكوفك[7] على الدنيا أحسن من عبادتك للآخرة .

يا عبد ترانى يوم القيامة كما ترانى[8] يوم فرحك وحزنك .

يا عبد لست لشىء سواى فتكون به .

يا عبد الغيبة والنفس كفرسى رهان .

يا عبد الروح والرؤية ألفان مؤتلفان .

يا عبد تقلب القلب فى الغيبة أسلم له فى الرؤية .

---

(١) يا عبد ج + (٢) شرك ج ق (٣) بابرايك ق (٤) بك ج +
(٥) يرض ق (٦) علوفك ق (٧) عن ج − (٨) تروم م

مخاطبة ٣٢

يا عبد[1] الكون كالكرة والعلم كالميدان .

يا عبد ما أنا لشيء فيحويني[2] ولا أنت لشيء فيحويك ، انما أنت لي لا لشيء وانما أنت بي لا بشيء .

يا عبد احترق نور الغيبة في الرؤية .

يا عبد أنت من كل شيء وهو منك في الغيبة ولست منه ولا هو منك في الرؤية .

يا عبد اسلك إلىّ كل طريق تجدني على[3] الصدر حاجبا[3] ترجع[4] وتتفرق يصحبك بلواك بك تستغفر وتتوب أفتح لك بالتوبة[5] طريقا تسلكه وأحجبك ترجع فأعارضك تتوب فأفتح لك فلا أزال أردك[6] إلىّ بالحجبة وأفتح لك[7] أبواب الطرق بالتوبة[1] ، ذلك لأجوزك الحجاب وأرفعك عن منتهى الأبواب .

مخاطبة ٣٣

يا عبد[8] قل لبيك وسعديك[9] والخير بك واليك[10] ولك ومنك وبيديك[10] .

يا عبد قل أثبتني في الغيبة على لجة[11] بحر تضربها الرياح المثبتة وأثبتني في الرؤية على ثبت لم تسمه لغاتك المنهجة فأرني تثبيتي[12] في غيبتك وولني لوجهك في رؤيتك .

يا عبد ما تطلب مني ، إن طلبت ما[13] تعرف رضيت بالحجاب وإن[14] طلبت ما لا تعرف طلبت[15] الجناب .

---

(١) العلم ق (٢) فتحويني ت ق (٣)ـ(٣) حاجبا ق (٤) وتحرك م
(٥) وطريقا ج (٦) ق ـ (٧)ـ(٧) باب الطريق ق (٨) ج ـ
(٩) والخير ج (١٠)ـ(١٠) ق ـ (١١) بحر ت (١٢) بيني ج
(١٣) طلبت ت + (١٤) م ـ رضيت ج (١٥) بالجانب ق

يا عبد كيف لا تطلب منى وقد أحوجتك أم كيف تطالب منى وقد بدأتك .

يا عبد لك[١] تارة فى الغيبة فاطلبنى وطالبنى لا[٢] تدركنى ولا لتسبقنى .

يا عبد ولك الرؤية فأنت للرؤية[٣]، لك تارة فى الرؤية وهى[٤] معدنيتك القارة[٥] ومولتك[٦] الحاوية فلا هرب وهى نافية ما سواها ولا طلب .

يا عبد وارنى عن الغيبة أوارك عن الرؤية .

يا عبد رؤيتك[٧] للرؤية غيبة .

يا عبد[٨] غيبتك عن رؤية الرؤية رؤية[٨] .

يا عبد قل لك[٩] كل شىء وأنا شىء[١٠] ولام الملك أسبق[١١] من شين الشىء فألق لام ملك على شين شىء[١٢] أراك مالكا تحكم ولا أرانى مملوكا يتحكم .

مخاطبة ٣٤

يا عبد من دل على الحجاب فقد رفعت له نار الوصول .

يا عبد من[١٣] حادثه المعرفة[١٣] صم على[١٤] التعريف .

يا عبد اصحبنى إلىّ تصل إلىّ .

يا عبد الحاجة لسانى عندك نخاطبنى به أسمع وأجب[١٥] .

يا عبد ألق الاختيار ألق المؤاخذة البتة .

يا عبد اكفنى عينك[١٦] أكفك قلبك .

---

(١) ق — (٢) لتدركنى ق تدركنى م (٣) الرؤية م (٤) لا ج ق +
(٥) التارة ج (٦) مويلتك ج ق موئليتك م (٧) الروية م (٨)—(٨) م —
(٩) لى م + (١٠) ولا ق (١١) ق — (١٢) الشىء ق
(١٣)—(١٣) جاذبه التعرف ج (١٤) عن ق (١٥) وأجيب ق (١٦) عنك م

يا عبد اكفني رجليك أكفك يديك .

يا عبد اكفني نومك أكفك يقظتك .

يا عبد اكفني شهوتك أكفك حاجتك .

يا عبد إذا رأيتني فالسوى كله ذنب و إذا[1] لم ترني[1] فالسوى كله حسنة .

يا عبد إذا[2] بدوت أفني السوى وأظهر فقد أذنتك ببقائه إذا غبت[3] و إذا[2] بدوت لك ففني ما سواى فلن يعود[4] لعين قلبك[5] من بعد[5] .

يا عبد احرس قلبك من قبل عينك و إلا فما حرسته أبدا[6] .

يا عبد لا تبع داءك إلا بالدواء فهو[7] قيمته .

يا عبد صاحب الرؤية لا فى العلم فأحاسبه ولا فى الجهل فأجانبه .

يا عبد سواء على صاحب الرؤية أأقبل سواى عليه أم أدبر .

يا عبد إذا لم ترني فعاد كل شيء فهو عدوك وأنت عدوه .

يا عبد إذا رأيتني فوال[8] كل شيء فهو وليك وأنت وليه .

يا عبد عداوته أن لا تطيعه وموالاته[9] أن تطيعه[9] .

يا عبد بلاؤك هو البلاء ، إن رأيتني فالشرك من ورائك و إن لم ترني فالحجبة[10] من ورائك .

يا عبد قل أثبتني لك كما أثبتني بك .

يا عبد أحببتك فللت فى معرفتك بكل[11] شيء فعرفتني وأنكرت كل شيء .

يا عبد اذا رأيتني فلا أمر يطالبك ولا نهى يجاذبك .

---

(١)ـ(١) رأيتني ج ق (٢) بديت ج ، بدأت ق (٣) يا عبد إذا ق م

(٤) يبد ج ق (٥)ـ(٥) ق ـــ (٦) ق ـــ (٧) فانه ق (٨) فهوالك ق

(٩)..(٩) ق ـــ (١٠) فالحجبة ق (١١) منى كل ق

يا عبد اذا رأيتني فكن في الغيبة كالجسر يعبر عليه كل شيء ولا يقف .

يا عبد اذا رأيتني ضننت[١] بك على الطرق إليّ فلم أفمك بسواى بين يدىّ .

يا عبد ما في رؤيتي حسنة فكيف تكون سيئة ولا في رؤيتي غنى فكيف تكون[٢] حاجة .

يا عبد انما تختلف في الضدّ[٣] وما في رؤيتي ضدّ[٣] .

مخاطبة ٣٥

يا عبد اجعل قلبك على يدىّ لا[٤] يناله شيء ولا يخطر به .

يا عبد من استبدل رؤيتي بغيبتي فقد بدل نعمتي .

يا عبد لا تستظل[٥] بالمفازة فما في رؤيتي[٦] أضحاء ولا ظل .

يا عبد انما المفازة منزل رجلين مشرك بي أو محجوب عني .

يا عبد المفازة[٧] كل ما[٨] سواى .

يا عبد ما في الرؤية إحقاق ولا استحقاق .

يا عبد أنا باعث الآراب فاذا أتتك فقل اكفني رسلك .

يا عبد أدللت عليك وأظهرت لك حبّي لك[٩] إذ كلمتك بكلام أمرتك أن تكلمني[١٠] به .

مخاطبة ٣٦

يا عبد كيف يكون عبدي من لا يسلم الى ما أظهرت أصرفه كيف شئت وأقبله حيث أشاء .

---

(١) ضنيت ق (٢) صاحبه ق (٣)-(٣) م — (٤) يناله ج (٥) بالفازة م
(٦) اضحا ق (٧) ق — (٨) سوى (٩) اذا م (١٠) ق —

يا عبد قل لبيك باستجابتك أثبتنى لحقيقتك التعلّق بندائك .

يا عبد علم هذا فى الغيبة جامع لك عنها .

يا عبد اذا أسفرت لك انقطع السبب واذا رأيتنى انقطع النسب .

يا عبد ما كل مسفر[1] يرى ، أنا الملك[2] المسفر بالكرم المحتجب بالعزة أقبل من قصدنى وأعطى من سألنى .

يا عبد اذا أردت حاجة فاغد أو رح بها الىّ[3] وميقاتها[4] إيثارى[5] إياك عليها .

يا عبد لا تعيّن حاجتــك ولكن أخفها حيث علمك وقل أحسن[6] النظر لى أنا المسمى[7] قم بى فى أمرى أنا الميل كله اختر لى أنا الجاهل بمصلحتى بين يديك عافنى من التخيّر عليك أظفر بمفوك ظلنى[8] بالخيرة لى أستظل بظلك أجر[9] على مسئلتك بإيجاد حكمتك أرنيك[10] فيما أسررت وفيما أظهرت أكن بك فلا يتخطفنى سواك وأكن لك فلا أعرف سواك فلا أكون إلا بما أراك .

يا عبد قل أسألك خيرة تقوم بى فى مطالبك وغيرة تصرف عيون قلبى الى فنائك[11] .

يا عبد أعززتك وأذللت كل شىء لك[12] فلم أرض مقيلك فيه ضنة[13] بك وإقبالا عليـــك .

يا عبد إذا سألت فقل أسألك ما ترضاه وأسألك زينة بين يديك وحلية حسنة فى التعرّض[14] لفضلك وعينا ناظرة الى مرادك ومواقع غيرتك .

يا عبد فإن أقضها لك أكفكها[15] بقيوميتى التامة فلا تختلسك خوالسها منى أبدا وإن لم أقضها لك أكتبك ممن ابتغى وجهى[16] وآثر على ما عنده ما عندى[17] .

---

(١) مستقر ج (٢) المستقر ج (٣) وميقا ق (٤) اثارى ج ق

(٥) ق ــ (٦) حسن ج (٧) المسى ق (٨) صلى ج ق

(٩) اسر ق (١٠) ارينك ق م (١١) فنابك ج (١٢) ق م ــ

(١٣) م ــ (١٤) تعرض م (١٥) اكنفها م (١٦) ج ــ (١٧) ق ــ

يا عبد أنا من وراء كفايتك فقل حسبي الله ونعم الوكيل .

يا عبد إذا عرض لك أمر فقل ربي ربي أقل[١] لبيك لبيك لبيك .

يا عبد أنا أجبت نداءك أصممتك عمن ندا غيرى ما بقيت .

يا عبد انظر الى كل شيء وأنت ترانى كيف تحكم فيه ولا يحكم[٢] فيك .

يا عبد وار مطالبك عن الهجوم علىّ فاذا أذنت[٣] لك فاستخرنى أحكم لك بالحسنين .

يا عبد إذا آثرتك[٤] على الحاجة[٥] فإن لم تر زاجرى فهو إذنى[٦] فى مسئلتى .

يا عبد إذا أدللتك فقد حجبتك وإذا رأيتنى ولم تر ما منى فقد رأيتنى .

يا عبد إذا رأيتنى فأنت عندى وإذا لم ترنى فأنت عندك فكن عند من يأتى بخير[٧] .

يا عبد إذا أرددتك الى الغيبة فتعلّق بالردّ تحسر عن عنديتك .

مخاطبة ٣٧

يا عبد أرأيت متلاقين استوقف أحدهما حديث صاحبه[٨] وأوقفت الآخر عليه رؤيته له ، أيهما أولى بالمودّة وأصدق فى ادّعاء المحبّة .

يا عبد أشرك من استوقفه الحديث أخلص من استوقفه المحدث ، كذلك مهما حشتك[٩] بالذكر والحكمة علىّ فأنت بما حاشك لا على ما حاشك .

يا عبد البداية حرف من النهاية والنهاية آخر من غبت عنه وأول من رآنى .

يا عبد أحبب أرضا ابتليتك بها لقد اصطفيتك إن جعلتها سترا بينى وبينك .

---

(١) لك ق (٢) تحكم م (٣) أذنتك ق (٤) أبريتك ج تريتك م
(٥) حاجة م (٦) اذانى ج م (٧) يخبر ج (٨) وأوقف م (٩) خشيتك ج

يا عبد بنت الغيبة هدمت الرؤية .

يا عبد لا رؤية ولا ذكر اتقنى لا أحتجب .

يا عبد اخل[1] بى على كل حال أهدك[2] على كل حال .[2]

يا عبد كن عندى لا يقوم لك شيء وتقوم بكل شيء .

يا عبد الرؤية باب الحضرة .

يا عبد أثبتّ[3] الأسماء فى الرؤية ومحوتها فى الحضرة .

يا عبد إذا نظرت الى الإظهار فلا تختلس عن رؤيتى تخطفك عنى[4] رؤيتى البتة .

يا عبد كل ذى قلب ذو[5] خلوة عمومها خلوة من طلب سواى وخصوصها خلوة من طلبنى .

يا عبد قيمة كل امرئ[6] حديث قلبه .

يا عبد إذا رأيتنى فالحلّ عندى وما سواه حرام .

يا عبد إذا رأيتنى فأهدم أوطارك وأخطارك فوعزتى لا يزول الخطر حتى يزول الوطر .

يا عبد إذا رأيتنى فاكظم على رؤيتى لا أردّك الى علم من علوم السماء والأرض أحجبك به[7] عنى ما بقيت .

يا عبد لو أبديت لك سرّ الإظهار كله كان علما والعلم نور ورؤيتى تحرق ماسواها فأين مقرّ النور والعلم منك وأنت ترانى وأنا أسفر لك .

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(١) احدنى ق اخلوبى م (٢)—(٢) م — (٣) أنبت م (٤) ج م —
(٥) ذى، م (٦) أمر ج (٧) عنى به ق م

مخاطبة ٣٨

يا عبد قل ربى الناظر إلىّ[1] فكيف أنظر[1] الى سواه ، ربى رأيته فلم أره فاطمأنت به نفسى ، ربى فرحت فلم أره حزنت فلم أره عبدته فلم أره ، ربى حادثنى بعلمه وأسفر لى عن وجهه فأين أنصرف وهو المتصرّف وممن أستمع[2] وهو على كل حديث رقيب ، ربى أذنب فأراه وراء ذنبى يغفره أحسن فأراه فى إحسانى يتممه ، ربى رأيته فما أنصفت[3] ولا استضنت ، ربى طلبته فما وجدته[4] وطلبنى فوجدته[4] ، ربى أشهدنى أن لا حكم إلا له وشهد علىّ أن لا حكم إلا من أجلى ، ربى أظهرنى وأظهر لى وقال لى أظهرت لك سترة وأظهرت لك سترا والسترة بعد وأنت من ورائه والستر قرب وأنا من ورائه ، ربى أخرج قلبى من صدرى وجعله على يده وقال لى عبادتك أن تقر وقد بلوتك بالتقليب وقرارك فى يدى[5] وتقليبك فى صدرك ، ربى أراه فأستقيم له .

يا عبد إذا رأيتنى فلقط[6] رب خاطر[7] وحجابك[8] خاطر .

يا عبد فانظر الى من ورائه تعبر إلىّ .

يا عبد الزينة تطفئ الغضب .

يا عبد نعم ما بقته[9] زينة العبد من محاسبة[10] المولى لطف معاتبته[11] .

يا عبد زينتك طهور قلبك وجسمك .

يا عبد طهور الجسم الماء وطهور القلب الغض عن السوى .

يا عبد نظر القلب الى السوى حدث وطهوره التوبة .

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(١)–(١) م – (٢) اجتمع ج (٣) انفنت ج (٤)–(٤) ق –
(٥) وتقلبك ج (٦) ربى م (٧) يا عبد ق م + (٨) خناصر ق
(٩) بقية ق بقيته م (١٠) محاسنة ق (١١) فى معاتبته هو من جملة المحاسبة م +

مخاطبة ٣٩

يا عبد أنا مظهر السوى ومصرّفه وقد رأيتنى فيه ومن ورائه[1] ورأيته ولم ترنى وجرى حكم تصريفى له وأنت ترانى فكنت برؤيته وجرى حكمى[2] بتصريفى له وأنت ترانى فكان هو يهئ برؤيتك لى فدعه يختلف فلذلك ما أظهرته وكن عندى فلذلك ما اصطفيتك .

يا عبد قل لقلبك امح أثر الأسماء فيك باسمى تثبت حكومته ويفنى معناه[3] به[3] .

يا عبد لا تجعلنى رسولك الى شىء فيكون الشىء هو الرب وأكتبك من المستهزئين[4] على علم .

يا عبد إذا قمت إلى الصلوة[5] فاجعل كل شىء تحت قدميك .

يا عبد قل يا رب كيف وأنت معلّم أوليائك والرفيق بأسرار أحبائك .

يا عبد قف همك بين يدىّ فإن وجدت بينه وبينى سواه فألقه برؤيتك لى من ورائه فإذا لم يبق إلا هو فانظر إلىّ فى إيجادى إياه هو[6] وهذه آخر الأمر والنهى ثم ترانى فلا أقول لك خذ ولا دع .

يا عبد احفظ حالك وهى أن ترانى فى همك لا ترى همك فى همك ترى أمرى ونهى حكومتين عليك .

مخاطبة ٤٠

يا عبد استغن بى ترفقر كل شىء .

يا عبد من استغنى بشىء سواى افتقر بما استغنى به .

يا عبد سواى لا يدوم فكيف يدوم به غنى .

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(١) ج — (٢) حكم ق م (٣)—(٣) معناها به ق معناها م[1] معناهما م[2]

(٤) المستهونين ق م (٥) للصلاة ق (٦) م —

يا عبد إن أحببت أن تكون عبدى لا عبد سواى فاستعذ بى من سواى و إن أتاك برضاى .

يا عبد رضاى يحمل رضاى سكن[1] لقلوب العارفين ، سـواى يحمل رضاى فتنة لعقول[2] الآخذين .

يا عبد رضاى وصفى وسواى لا وصفى فكيف يحمل وصفى لا وصفى .

يا عبد أنا القيوم بكل ما علم وجهـل على ما افترقت[3] به أعيانه واختلفت به أوصافـه .

يا عبد استعذ بى مما تعلم تستعذ[4] بى منك[4] واستعذ[5] بى مما لا تعلم تستعذ بى منى[5].

يا عبد أين ضعفك فى القوة وأين فقرك فى الغنى وأين فنـاؤك فى البقاء وأين زوالك فى الدوام .

مخاطبـــة ٤١

يا عبد ما نورى من الأنوار فتستجزه بمطالعها ولا للظلم عليـه سلطان فتخطفه بكلا كلها .

يا عبد تب إلىّ مما أكره أقدر لك ما تحبّ .

يا عبد ناجنى على بعدك وقربك واستعن[6] بى على فتنتك ورشدك .

يا عبد أنا العزيز القادر وأنت الذليل العاجز .

يا عبد أنا الغنى القاهر وأنت الفقير الخاسر[7] .

يا عبد أنا العليم الغافر وأنت الجاهل الجائر .

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(١) سكنا ج (٢) لقلوب ق م (٣) افتقرت ج فترقت ق (٤)ـ(٤) م ـ (٥)ـ(٥) م ـ (٦) واستعذ ق م (٧) الجاسر م

يا عبد أنا المتعرّف[1] بما دللت وأنا الدليل ببيان ما استعبدت[2] .

يا عبد أنا الرقيب بما أهيمن وأنا المهيمن بما[3] أحيط .

يا عبد أنا الجبار بما حويت وأنا القريب بما استوليت .

يا عبد أنا الشهيد بما[4] فطرت وأنا الرحيم بما صنعت .

يا عبد أنا العظيم فلا تصمد صمدى الأمثال ، وأنا الرفيع فلا تتصل بى الأسباب .

يا عبد أنا الوفى بما وعدت وزيادة لا تبيد ، وأنا المتجاوز عما تواعدت وحنان لا يميد .

يا عبد أنا الظاهر فلا تحجبنى الحواجب وأنا الباطن فلا تظهرنى الظواهر .

يا عبد أنا القيوم فلا أنام وأنا المثبت الماحى فلا أسام .

يا عبد أنا الأحد فلا توحدنى الأعداد وأنا الصمد فلا تعالينى[5] الأنداد .

يا عبد أنا الخبير فلا توار وأنا الفرد فلا تساو .

يا عبد ارض بما قسمت أجعل رضاك فى رضاى فلا تستكين على هواك ولا تشدّد[6] على ندبى إياك .

مخاطبة ٤٢

يا عبد ليس الأمين على العلم[7] من عمل به انما الأمين من ردّه الى عالمه كما أبداه[8] له .

يا عبد العلم[7] كله علم والأعلام كلها[9] موقفه .

يا عبد ما بقى بينك وبينى[10] شىء فأنت عبده[11] ما بقى .

---

(١) المتقرب ق م (٢) استعبدته ج (٣) مما ق (٤) فيما م

(٥) يغلبنى م (٦) يستد ق تشتد م (٧)–(٧) م – (٨) ابديه ج

(٩) موقفة م (١٠)–(١٠) بينى وبينك ق م (١١) عبد ج +

يا عبد اذا استندت الى شيء فقد اعتصمت به دونى .

يا عبد من لم ينقله[١] الأدب عن غيره فأين[٢] النسب .

يا عبد ابسط قلبك بالحياء ووجهك بالتضرع .

يا عبد قل مولاى وجّهنى بوجهك لوجهك[٣] ، مولاى اذا واريتنى[٤] عنك فوار بنظرى الى معصيتى لك ، مولاى أنا منظرك فإن جعلت معصيتى بينى و بينك أحرقتها بنظرك ، مولاى حطنى[٥] بحياطة قربك وقدنى بأزمّة حبّك .

يا عبد اجعلنى بينك و بين الأشياء فإن أعطيتك[٦] فتحت لك بالعطاء بابا من العلم وإن منعتك فتحت لك بالمنع بابا من العلم .

يا عبد أعطيتك بالعطاء والمنع ومنعتك بالعطاء والمنع فذممتنى[٧] على العطاء بالمنع وشكرتنى على المنع بالعطاء فلا وحرمة ما أبرزته[٨] لك وسترتك عنه وأقبلت بك اليه وأدبرت بك عنه من رؤيتى ما أعطيتنى وفاء بالنعمة فلا شكرا على المسئلة .

يا عبد لى العطاء فلو لم أجب مناجاتك لم أجعلها له رائدا[٩] .

يا عبد لو جعلت العطاء منى مكان[١٠] الطلب منك ما دعوتنى أبدا ولا سميتنى محسنا[١١] .

يا عبد ما بتسميتك تسمّيت ولا بدعائك أعطيت وانما أسررت فيك عنك متعلّقا بى أظهر له و يرانى فانا أكشفه تارة وتارة .

---

(١) ينقله ج (٢) باين ج (٣) ق — (٤) رايتنى م (٥) خطنى ج
(٦) اعطتك ق (٧) عتى ق (٨) ابرزتك له م (٩) زايدا ق (١٠) ق —
المطلب ج (١١) معطيا م

مخاطبة ٤٣

يا عبد ما أذللتك بذل جمعك عليّ ولا أعززتك بعز فرقك عني .

يا عبد الآن قد عرفت أين تراني وأريتك أين وجهي ومكاني فاخترني أرتبك(١) على كل شيء بالغنى عنه ولا تختر غيري(٢) أغيب(٣) فأيّ نير يطلع عليك اذا غبت .

يا عبد كلّمني بكلامي أسمع البتة .

يا عبد اذا سمعت البتة أجبت البتة .

يا عبد دعائي خاتمي فانظر على ما تختم به فإني أبعثه يشهد لك وعليك .

يا عبد (٤) ادني على ألسنة التفويض إليّ تعرفني فلا تنكرني أبدا .

يا عبد سلني صلاحك الذي أرضاه أصلحك من جميع جوانبك .

يا عبد إن جعلتك وما حرم(٥) الجواب(٥) جعلتك واسطة في العلم بيني وبينك أبديه(٦) اليك وتردّه إليّ أتخذك خليلا .

يا عبد انما جعلت بيوتي طاهرة(٧) ليقصدني اليها السائلون .

يا عبد قل رب اعذني من القسمة عنك بالحاجة الى سواك .

يا عبد اذا ارتفعت القسمة(٨) استوى الموحش والمؤنس .

يا عبد أوّل(٩) الفتنة معرفة الاسم .

يا عبد ان أفنيت(١٠) منك ما يطلب الاسم أفنيت(١١) منك ما يطلب الضدّ .

---

(١) اربيك ق (٢) فاغيب ق (٣) خير ق م (٤) ناجني ق م
(٥)ـ(٥) ج ـــ (٦) لك ج (٧) ظاهرة ق (٨) التسوية ق
التسمية م (٩) الغيبة م (١٠) ق ـــ (١١) ابقيت ج

مخاطبـــة ٤٤

يا عبد قل أحضرنى ربى بين يديه[(١)] وأحضر كل شىء بين يدىّ[(١)] وقال لى هو بى وأنا من ورائه وأنت بى وأنا من ورائك ولك أظهـرته كله فإن وقفت بينى وبينـه إجلالا لعظمتى وهيبة لا ستيلائى وكبريائى وقفته بين يديك[(٢)] وأوقفته على سبلك[(٣)] فشف فرأيتنى من ورائه أين نظرت اليه[(٤)] فقفه على ما أظهرته ووفه عند محلّه الذى وفيته[(٥)] وولّه ظهرك[(٥)] وولنى عينك ووجهـك وقل عنى لقلبك فهو يعرف خطابى أنا فى كل قلب أقلبه على أثره وأسأله عن خبره وأكشف له عنى فيعلم أنى ويقول لى جهرة[(٦)] على علم غطنى عنك[(٧)] فأحتجب عنه فلا[(٨)] يصبر عنى يريد أن يرانى ويكون الحكم له وحكمى هو الغالب وأنا ربه وهو عبدى إن سرى إلىّ وجدنى وإن طلبنى أتيته كأنى أحتجب وأسفر على مراده[(٩)] بل أعلمته فهو يعلم أنى على ذلك وضعته وله صنعته وفطرته وبه جبلته وفيه أثبتّه وفيما أثبته أشهدته وفيما أشهدته عرفته أنا له خير منـه له[(١٠)] إن نسينى ذكرته[(١١)] كأنى أبنى بذكره عزة[(١١)] وإن أعرض عنى أقبلت عليه كأنى آنس به من وحشة.

مخاطبـــة ٤٥

يا عبد قل ربى عرج بى اليه وقال لى ارتفع[(١٢)] الى العرش، فارتفعت فلم أر فوقه إلا العلم ورأيت كل شىء لجة، وقال للجة[(١٣)] انحسرى، فرأيت العرش[(١٤)] وأفنى العرش فرأيت العلم فوق وتحت، ورفع العلم فارتفع فوق وتحت وبقى عالم[(١٥)] ومدّ العلم ونصب العرش وأعاد اللجة، وقال لى اكتب العلم، وردّنى الى العرش فرأيت العـلم فوقى

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(١)–(١) م —   (٢) ووافقته ق   (٣) فتنف ج نشق م   (٤) فقف ج
(٥)–(٥) ق —   (٦) عن م   (٧) واحتجب عنى ق +   (٨) يصير م
(٩) بلك ق بذا علمته ج   (١٠) ق —   (١١)–(١١) كأنى اذكره ج كأنى أنبيء بذكره م   (١٢) على ج   (١٣) ق —   (١٤) وفنى م   (١٥) علمى م

والحجة تمحى ، وقال لى ابرز الى كل شىء فسله عنى تعلم العلم النافع ، فسألت العلم فقال أبدانى[١] علما فحجبنى بالبداء فأنا عن إبدائه[٢] لا أفنى وضمنى كل شىء إلا هو فاكتبنى تعلم كل شىء واطلع فى ترى كل شىء فلك أظهرنى وله أظهرك فأنا سائلك عنه ولا درك لك بالسؤال هو الفوت الذى لا يستطاع أقرب حجبه من القرب الإبداء وفيه الثبت وأبعدها منه الثبت وفيه الغيبة ، وأدارنى حول العرش فرأيت العلم الذى كان فوقه هو العلم الذى كان تحته وكتبت العلم فعلمت كل شىء واطلعت فيه فرأيت كل شىء ، وقال لى أنت من العلماء فعلّم ولا تتعلّم .

مخاطبة ٤٦

يا عبد اذا رأيتنى من وراء الشىء فأنا الهادم له واذا لم ترنى من ورائه فأنا البانى به ما أشاء ، ولن ترانى من وراء شىء فتعصينى فيه إلا على علم .

يا عبد معصيتى وأنت ترانى محاربتى[٣] معصيتى وأنت[٤] لا ترانى معصيتى .

يا عبد أعددت لك عذرا فى معصيتى[٥] أعددت لك حربا[٦] وسلبا[٧] فى محاربتى[٨] .

يا عبد حربى لك تخليتى بينك وبين ما حاربتنى عليه .

يا عبد عصمتى لك ظهورى من ورائه أقسمك فاذا قسمتك أذهبتك .

يا عبد كل شىء لى فلا[٩] تنازعنى ما لى .

يا عبد لو عقلت عنى لاستعذت بى من شرحاجتك .

يا عبد غلبك فى غيبتى كل شىء[١٠] وغلبت فى رؤيتى كل شىء .[١٠]

---

(١) عليا ق (٢) ابداه ج (٣) ياعبد ق م + (٤) ق —
(٥) بجهلك م + (٦) حرما مسلبا م (٧) بمعصيتى وأنت ترانى وتعرفنى م + (٨) م — (٩) ولا تنازعنى ج (١٠)—(١٠) م —

مخاطبة ٤٧

يا عبد علم[1] رأيتنى فيه هو السبيل إلىّ ، علم لم ترنى فيه هو الحجاب الفاتن .

يا عبد لى من وراء كل ظاهر و باطن علم لا ينفد[2] .

يا عبد أنا العالم من رآنى نفعه العلم ، من لم يرنى ضرّه العلم .

يا عبد اذا رأيتنى فالعلماء عليك حرام والعلم بك إضرار .

يا عبد اذا لم ترنى فجالس العلماء واستضىء بنور العلم .

يا عبد نور العلم يضىء[3] لك عنه لا عنى .

يا عبد العلماء يدلونك على طاعتى لا على رؤيتى .

يا عبد اذا غبت عنك ولم تر عالما فاقرأ ما آتيتك من الحكمة وقل رب أنا العاجز عن رؤيتك وأنا العاجز عن غيبتك وأنا العاجز فى كل حال عن البقاء على ديموميتك إن أريتنى فبما كشفت عنى و إن غيّبتنى فلحدّيتى .

يا عبد قل[4] لى فى الرؤية أنت أنت وقل لى فى الغيبة أنا أنا .

يا عبد مأواك رضاك فانظر ماذا رضيت .

مخاطبة ٤٨

يا عبد اذا واجهتنى فاجعل انتظارك وراء ظهرك أجىء به عن كلتى[5] يديك .

يا عبد انظر ما ليلك فإشراقك على يده ، انظر ما نهارك فليلك على أثره .

يا عبد ما توكّل علىّ من طلب منى ولا فوّض إلىّ من لم يصبر لى .

يا عبد شكانى من اشتكى إلىّ وهو يعلم أننى بليته .

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(١) ق ــ (٢) ينفذ ج (٣) يفنى ج (٤) م ــ (٥) كلتا ج

يا عبد وسع العلم كل شيء فى الغيبة وضاق العلم عن كل شيء فى الرؤية .

يا عبد اذا رأيتنى لم يجمعك علىّ إلا الرؤية والبلاء فإن أقمت[(١)] فى رؤيتى بلوتك بالبلاء كله وحملتك بالعزم فلم تزل و إن لم تقم بلوتك ببعض البلاء وأعجزتك عن العزم فذقت طعم البعد واستخرجت منك بالعجز لرحمتي لك استغاثة فحملتك بالاستغاثة[(٢)] الى الرؤية .

مخاطبة ٤٩

يا عبد أذنت لمن رآنى أن يطلبنى[(٣)] فإن طلبنى وجدنى[(٤)] فاذا وجدنى فليطلبنى حيث وجدنى ولا يقض علىّ[(٤)] .

يا عبد اذا لم ترنى فأنت من العموم ولو جمعت لك[(٥)] أعمال العاملين .

يا عبد إن رأيتنى وفقدتنى بمجالس العلماء[(٦)] تنفع وتنتفع و إن[(٧)] رأيتنى ولم تفقدنى فما أحد منك ولا أنت منه .

يا عبد[(٨)] أمسكنى عليك أمسكك علىّ .

يا عبد لا تنفقنى[(٩)] على شيء فما الشيء بعوض منى[(١٠)] .

مخاطبة ٥٠

يا عبد تريد قيام الليل[(١١)] وتريد توفير أجزاء القرآن هنالك لا[(١٢)] تقوم[(١٣)] انما[(١٣)] يقوم الليل من قام إلىّ لا إلى ورد معلوم ولا إلى جزء[(٤)] مفهوم هنالك أتلقاه بوجهى فيقف

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(١) اقمت ج (٢) الاستغاثة م (٣) يا عبد ان ق م (٤)-(٤) يا عبد اذا طلبتنى فاطلبنى حيث وجدتنى ولا تقض على ق م (٥) ق — (٦) العالمين ق (٧) يا عبد ان ق م (٨) مسكنى ج (٩) ننقض ق (١٠) م — (١١) أنت ق م + (١٢) يقوم ج (١٣)-(١٣) م — (١٤) معلوم م

بقيوميتي لا يريد لى ولا يريد منى فإن شئت أن أحادثه حادثته وإن شئت أن أفهمه[1] أفهمته[2] .

يا عبد انصرف أهل الورد حين[3] بلغوه وانصرف أهل الجزء من القرآن حين[3] درسوه ولم ينصرف أهلى فكيف ينصرفون .

مخاطبة ٥١

يا عبد أنا الصمد فلا تحلل صفة العلم صفة الصمود .

يا عبد أنا الحق الحقيق فكل شيء بى[4] يقوم فمن كلمته أشهدته أن ذلك بى فرأى قلبه العيان ومن لم[5] أكلمه أعلمته أن ذلك بى فرأى قلبه المعلوم .

يا عبد قل للعلم ما بينى وبينك سبيل[6] لا أستدل بك فتوردنى على معلوماتك ، وقل للمعلومات ما بينى وبينك سماء ولا أرض ولا خلال ولا لج تراجعنى فى علمك ، فإليه مرجعك أنت حمله[7] وهو وعاؤك وأنت طريقه الى الغافلين .

يا عبد من صفة[8] الولى لا يعجب[9] ولا يطلب[10] ، كيف يعجب وهو يرى الله وكيف يطلب وهو يرى الله ، انما العجب هو ارتعاد البصيرة وانما ارتعاد البصيرة كالذى يبصر[11] من خلال والذى يبصر[11] من خلل يحتجب من خلل[12] ، والطلب لا يكون إلا فى حجاب .

يا عبد اذا أردت أن تدعونى فاستفتح بابى[13] ، إلهى كيف أستفتح بابك[13] وانما أسماؤك عليه وانما صفتك[14] أسماؤك وانما فوت العقول والأوهام صفتك[14] .

يا عبد اذا أردت أن تدعونى قرأت[15] الحمد سبعا وصليت على النبى صلى الله عليه وسلم عشرا ، فإن رأيت الباب قد فتح وهو أن تقف فى مقامك منى وهو[16] مقام

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(١) أفهم م (٢) فهمته ق (٣) حتى ق (٤) حق ج +
(٥)-(٥) م - (٦) سبيك ج (٧) جمله ق (٨) الرأى م (٩) أعجب م
(١٠) أطلب م (١١) ينصر ج (١٢) يا عبد وانما ق م (١٣)-(١٣) م -
(١٤)-(١٤) ق - (١٥) فرأيت م (١٦) وهذا ق

رؤيتى وهو مقام طرح النفس وطرح ما بدا فإن لم تغب الرؤية عنك فى السـؤال فادعنى وسلنى وإن غاب عنك المقام فلا تدعنى من وراء الحجـاب إلا بكشف الحجاب، ذلك فرض تعرّف على من رآنى .

مخاطبـــة[١] ٥٢

يا عبد الحـروف كلها مرضى إلا الألف، أما ترى كل حرف مائل، أما ترى الألف قائمـا غير مائل، انمـا المرض الميل[٢] وانمـا[٢][٣] الميل[٤] للسقام فلا تمل[٤].

يا عبد[٥] لا تخرج[٥] بسرّى فأخرج بسرّك، انظر الى كنفى عليك كيف أسترك به عن خلقى ثمّ انظر الى يدىّ عليك كيف أسـترك بهما عن كنفى ثم انظر الى نظرى اليك[٦] كيف أسـترك به عن يدىّ ثم انظر إلىّ كيف أسـترك[٧] بى عن نظرى وكيف أسترك بنظرى عن نفسى .

يا عبد إن سترت ما بينى و بينك سترت ما بينك و بينى .

يا عبد لا إذن لك ثم لا إذن لك ثم سبعون مرة لا إذن لك أن تصف كيف ترانى ولا كيف تدخل الى خزانتى ولا كيف[٨] آخذ منها[٨] خواتمى بقـدرتى ولا كيف تقتبس[٩] من الحرف حرفا[١٠] بعزة جبروتى .

يا عبد كل علم إلا علم كيف ترانى وكيف تدخل الى خزانتى فلك فيـه موطن والخلق فيه عندك مساكن ، فمن جاءك فاعرض عليه مسا كن أفئدة العارفين ، فسا كن ومرتحل وصامت نزداد بما سمع وناطق يحاورك[١١] ثم الى مايسمع منك يرجع[١٢].

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(١) عهد فى الحروف م + (٢)-(٢) م - (٣) السقام ق (٤)-(٤) ق -
(٥)-(٥) ج - (٦) فهو الذى م + (٧) به ق (٨)-(٨) تأخذه م
(٩) تلبس ج (١٠) حروف ج (١١) والى ق م (١٢) مرجع م

يا عبد اذا رأيتني ودخلت الى خزانتي فنفسك[١] وعلم إخلاص نفسك ونفوس كل العارفين معك فى برزخ من حجاب الأمر وتحت سرادق من سرادقات النهى ، ما فى ملكوت[٢] أسمائى نفس ولا علوم نفس ولا مريد علوم نفس .

وقال لى الأمر والنهى غطاء وعلم ما لك وعليك فى غطاء ، وقد سبقت رحمتى لكل من فى الغطاء ، فانظر الى ذنوب من فى الغطاء كيف تصعد ، ثم انظر الى عفوى كيف يتلقاها[٣] كلها ولا يدعها تصعد إلىّ ولا يدع أهلها[٤] ينسون ذكرى بألسنتهم .

وقال لى فى الغطاء كرمى[٥] وحلمى وعفوى ونعمتى .

وقال لى كل من فى الغطاء[٦] أعمى عنى ، انما يبصر علمى ما[٧] رآنى قط ولا رأى مجلسى ولا دخل الى حضرتى ، وكل خاص وعام فى[٨] الغطاء فهو عام[٨] إلا أصحاب الأسماء وإلا أصحاب الحروف ، أولئك قد رأونى[٩] جهرة قلوبهم لا جهرة رؤيتى وأولئك[١٠] قد رأوا[٩] جهرة حكمتى وجهرة قدرتى ورأوا جهرة صفتى الفعالة ، فأولئك فليحذرونى وليحذروا صفتى الفعالة فلا أجعل ذنوبهم فى عفوى ، انما ذلك لأهل الغطاء ، ولا أجعل قلوبهم فى رفقى ، انما ذلك لأهل الحجاب .

وقال لى تعرف الأسماء وأنت فى بشريتك[١١] وتعرف الحروف وأنت فى بشريتك[١١] يا كل الخبل عقلك .

وقال لى ليحذر من عرف أسمائى من خبل عقله[١٢] ثم ليحذر من عرف أسمائى من خبل قلبه[١٢] .

وقال لى اذا رأيتنى رأيت الخوف والرجاء فى الطرد عنى ورأيت العلم والمعرفة فى الطرد عنى[١٣] .

---

(١) وعليك م + (٢) الملكوت ج (٣) ج — (٤) ينشون ج
(٥) وحكمتى ق (٦) عمن ج (٧) لا ق + (٨)—(٨) ق — (٩)—(٩) ق —
(١٠) م — (١١)—(١١) م — (١٢)—(١٢) ق — (١٣) عهد فى الحروف ج +

مخاطبة ٥٣

يا عبد الحرف ناري الحرف قدري الحرف حتمي[1] من أمري الحرف خزانة[2] سري.[2]

يا عبد لا تدخل الى[3] الحرف إلا ونظري في قلبك ونوري على وجهك واسمي الذي ينفسح له قلبك على لسانك .

يا عبد لو دخلت بقوة النار لأكلتكما نار الحرف .

يا عبد لا أقول لك ألق المفاتيح بين يدي حضرتي أكرم[4] بها في سريرتك فقامك من وراء الحرف لدي[5] ومن وراء مفاتيح الحروف ، فاذا أرسلتك الى الحروف فلتقتبس حرفا من حرف كما تقتبس نارا من نار أقول لك أخرج ألفا من باء أخرج باء من باء[6] أخرج ألفا من ألف .

يا عبد ما قلت لك ذلك حتى هديتك لذلك فرأيت ذلك رآه قلبك ، وعرفت ذلك عرفه قلبك .[7]

يا عبد ما لأفكارك[8] تنعطف على أفكارك وما[8] همومك تبيت وتصبح[9] في همومك ، أنت وليّ وأنا أولى بك ، فاثبتني ذات سرك فأنا بها و بما تتقلب به أعلم منك .

مخاطبة ٥٤

يا عبد قلبك في يديّ قرب ، قلبك بين يديّ بعد .

يا عبد اقصد واطلب وإلا لم تثبت ، فاذا قصدت وطلبت فقل يا رب بك قصدت وبك طلبت وبك ثبتّ[10] .

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(١) حتمي م (٢)-(٢) حتى انه سرا ق (٣) الا م (٤) أكرمك ق
(٥) ق — (٦) تاء ق (٧) ق — (٨)-(٨) م — (٩) وتصح ق
(١٠) تثبت م

يا عبد قد رأيتني فى كل قلب فدلّ كل قلب عليّ لا على ذكرى لأخاطبه أنا فيهتدى ، ولا تدلّه إلا عليّ فإنك إن لم تدلّه عليّ دللته على التيه فتاه عنى وطالبتك به .

مخاطبة ٥٥

يا عبد اكتب روحك وريحانك[1] ونورك[2] وأمانك وراحتك العظمى ونضرة وجهك، إننى[3] أنا الله من عندى أتى ما[4] أتى ومن[4][5] عندى أتى الليل ومن عندى أتى النهار[6] ومن عندى أتى تصريف ما أتى، [6][7] تنظر الى النهار لا يملك رجوعا أو أقول له ارجع[8] يا نهار، تنظر الى الليل لا يملك رجوعا إلا أقول له ارجع[8] يا ليل .

يا عبد ما كشفت لك عن الأبد حتى سترت منك أحكام البشرية فبحسب ما كشفت لك سترت منك وبحسب ما سترت منك كشفت لك .

يا عبد إذا رأيت الأبد[9] فقد رأيت صفة من صفات الصمود والصمود ألف صفة، وعظمة من عظمة الدوام[10] والدوام العظمة الدائمة .

يا عبد الليل لى فلا تفتح فيه[11] أبواب قلبك إلا لى وحدى، وكلما جاءك وإن كان من عندى فاردده الى ما عندى وإن لم يكن[12] من عندى فاردده الى ما[12] ثبته[13] .

يا عبد النهار لى فلا تفتح أبواب قلبك فيه إلا لى وإلا لعلمى ، فاذا دخل علمى إليه فاقفل أبواب قلبك عليه حتى إذا جاء الليل فافتح أبواب قلبك ليخرج ما فى قلبك من ذلك العلم ومن كل شيء هو سواى ، فما خرج فلا تردّده وما لم يخرج فأخرجه ولا[14] تتبعه، وليكن قلبك لى لا لشيء من دونى ولا لشيء هو سواى .

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(١) ونورك ق (٢) وإيمانك م (٣) ج — (٤)-(٤) ق — (٥) هنالك
(٦)-(٦) فى ق م (٧) وقال لى ج + (٨)-(٨) م — (٩) فقل م
(١٠) وللدوام ق (١١) به م (١٢)-(١٢) ق — (١٣) يتيه ق يقتضى م
(١٤) تبتغه ج

يا عبد إذا كان ليلك[١] ونهارك لعلمى كنت عظيما[٢] من عظماء عبادى .

يا عبد إن لم تزل نفسك لم يزل الليل والنهار ولم يزل السموات والأرض وما فيهن من أعلام كل خليقة .

يا عبد إن لم يزل كل ولىّ لم يزل كل عدو .

يا عبد إن لم يزل كل[٣] عالم لم يزل كل[٤] جاهل .

يا عبد تكلمت بكلمة سبّحت لى الكلمة فخلقت من تسبيح الكلمة نورا وظلمة، فخلقت من النور أرواح من آمن وخلقت من الظلمة أرواح من كفر، ثم مزجت النور بالظلمة فجعلتها حجرا جوهرة فالجوهرية من النور والحجرية من الظلمة .

يا عبد لن يكون النهار لى ولا لعلمى حتى يكون الليل لى فإذا كان ليلك لى كان نهارك لى ولعلمى .

يا عبد اعزل نفسك ينعزل معها الملك والملكوت فتلحق الدارين بالملك وتلحق العلوم[٥] بالملكوت فتكون عندى من وراء ما أبدى فلا يستطيعك ما أبدى لأنك عندى وإذا كنت عندى كنت عبدى[٦] وإذا كنت عبدى كان عليك نورى فلا يستطيعك ما أبدى وإن أرسلته إليك لأن نورى عليك وليس نورى عليه فاذا جاءك[٧] لم يطقك فأوذنك به فتأذن[٨] أنت له[٦][٩] .

يا عبد اخرج إلىّ كما يخرج أوليائى إلىّ[١٠] تسلك طريقهم الذى يسلكون[١١] ويلتقون ويتواصون ويتكلمون .

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(١) لى ج + (٢) م — (٣) علم ق م (٤) بجهل ق م
(٥) العلم ق المعلوم م (٦)—(٦) ج — (٧) جاء م (٨) م —
(٩) وغمرك نورى فلا يستطيعك با د ولو أرسلته اليك ج + (١٠) تشملك ج (١١) فتلتقون فتتواصلون وتتكلمون ق

مخاطبة (١) ٥٦

يا عبد من شهدنى رأى كبريائى من الآيات تخشع لى وهنّ غير باديات، وخضع لسلطانى وهنّ غير مسلطنات (٢)، هنالك اذا وقف فى (٣) يوم الجمع صحبته فى الأهوال، كما صحبنى من وراء الأستار وأرسلت اليه ثبتا فى الزلزال، فثبت بى على كل حال .

يا عبد من (٤) أجار نعمائى من كفر نفسه، وأجار معارفى من ميلان جهله، وأجار ذكرى اذا ذكرنى من غلبات طبعه، هو المتخذ لدىّ عهدا بنجاته، وهو المجار لدىّ غدا بأكرم مثاباته .

يا عبد انما يتصل بى ولا وصل (٥) بى من ذهب عن جعلى الذى لا أذهبه .

يا عبد لا (٦) يرتفع الضدّ أو يرتفع (٦) الأجل ولا يرتفع الأجل أو ترتفع الغيبة .

يا عبد من لم يرنى فلا علمه نفع، ولا جهله ارتفع .

يا عبد لا ترد تحتجب بالملائمة (٧) أو بالمنافاة فما حجبك شىء ولا أوصلك شىء، أنا الحاجب وأنا الموصل ، فالوصف والصفة (٨) فى مجعول ما أظهرت طرقات فمن وصل بها فإليها وصل ومن (٩) احتجب بها فعنها ما احتجب .

يا عبد من عرفنى بى عرفنى معرفة لا تنكر (١٠) بعدها أبدا .

يا عبد إن فتحت لك فاتحة من ذكرى أغنتك (١١) عن كل شىء وقامت بك فى كل شىء فلم تفتقر الى شىء فقر المستغنى بوجوده، ولم تطمئن به طمأنينة المنتهى اليه .

يا عبد ذكرى لك هو تعرّفى اليك، وفاتحة ذكرى لك هى المعرفة .

يا عبد من لم أتعرّف اليه لا يعرفنى، ومن لم (١٢) يعرفنى لم أسمع منه .

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(١) بعد مخاطبة ٢٣ ف ق م (٢) مسلطات ج (٣) بى ج (٤) عبد ج عبدا م
(٥) وصول ق (٦)–(٦) م — (٧) بالملائكة ج بالملامة ق (٨) والصفات م
(٩) ومن وصل الى فبى وصل ق + (١٠) ينكرف م (١١) أغنتك ج (١٢) لا م

يا عبد اذا رأيتني أصرف عنك السوى ولا أصرفك عنه فسل عنى العالم والجاهل وأسالك[1] إلىّ[2] الأمن والخطر .

يا عبد اذا رأيتني أصرفك عن السوى ولا أصرفه عنك ففر إلىّ من فتنتى واستعذ بى من مكرى .

يا عبد قل للعبيـــد لو رأيتموه يقبض ويبســط لبرئتم من أنسابكم ولعريتم من أحسابكم[3] .

يا[4] عبد لا وعزة الفردانية وفردانية العزة ما أقبض إلا بما به أبسط ولا أبسط إلا بمــا به أقبض[4]، ولو بسطت بى ما[5] أستعبدت، ولو قبضت بى ما عرفت .

يا عبد قل للعبيد لو عرفتموه ما أنكرتموه، ولو أنكرتم سواه عرفتموه .

يا عبد من أثبتــه فى المعرفة بواسطة محوته بها عن حقيقتها فعرف ما انتهى، فكان بى فيما أقر وبالسوى فيما تحقّق .

يا عبد لا كلطف اللطف أثبت سوى ولا سوى، ولا كعز العز أفنى عن السوى فيما أشهد سوى .

يا عبد إن[6] أتيتك[7] نطقا فللحكمة، وإن[6] أتيتك[8] صمتا فللعبرة .

يا عبد[9] لا يقوم لى شىء[10]، ويقوم بى كل شىء .

يا عبد رأيت العلم وأعرضت عنه أعرضت عن سوى وإن كان رضا .

يا عبد أنا الراحم فلا[11] تسبق رحمتى ذنوب المذنبين، وأنا العظيم فلا تستولى على معرفتى أجرام المجرمين .

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(١) وأسألك ق (٢) الأمر والخطره ق (٣) أجسامكم ج (٤)–(٤) م — (٥) أستبعدت م (٦) أتيتك ق (٧) نطق ق (٨) صمت ق (٩) ق — (١٠) كل ق بى م (١١) تشين م

يا عبد أنا الرؤوف فلا يحيط برأفتى إعراض المعرضين، وأنا العوّاد بالجميل فلا يصرفنى عنه غفلات الغافلين .

يا عبد أنا المحسن فلا يحجب إحسانى إنكار المنكرين ، وأنا المنعم[1] فلا يقطع نعمى لهو اللاهين .

يا عبد أنا المنان مامنى لأجل شكر الشاكرين، وأنا الوهاب[2] فلا يسلب موهبتى جحود الجاحدين .

يا عبد أنا القريب فلا تعرف قربى معارف العارفين ،[3] وأنا البعيد فما تدرك بعدى علوم العالمين[3] .

يا عبد أنا الدائم فلا تخبر عنى الآباد، وأنا الواحد فلا تشبهنى الأعداد .

يا عبد أنا الظاهر فلا ترانى العيون، وأنا الباطن فلا تطيف بى الظنون .

يا عبد أنا الودود فلا ينصرف وجهى ما انصرفت ، وأنا الغفور فلا ينتظر عفوى ما اعتذرت .

يا عبد أنا الوهاب فلا أسلب ما وهبت، وأنا المنيل فلا أسترد ما أنلت .

يا عبد أنا المديل فلا يدال ما أدلت، وأنا المزيل فلا يستقر ما أزلت .

يا عبد أنا المجيل[4] فلا يثبت ما أجلت[5]، وأنا المهيل فلا يطمئن ما أهلت .

يا عبد أنا المميل فلا يستقيم ما أملت، وأنا المقيل فلا ينصرع ما أقلت .

يا عبد كل شىء[6] يطلبه ما منه ،[6] وأنا الفرد المنفرد، لا أنا من شىء فيطلبنى ،[7] ولا أنا بشىء[7] فيتخصص بى .

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(١) فا ق م (٢) فا ق (٣)ـ(٣) م ـ (٤) المحيل ج المجيد ق
(٥) أحلت ج ق (٦)ـ(٦) م ـ (٧)ـ(٧) ق ـ

مخاطبة وبشارة وإيذان الوقت

أوقفني وقال لى قل لليل ألا أصبح لن تعود من[1] بعد لأنى أطلع الشمس من لدن غابت عن الأرض وأحبسها[2] أن تسير ويحرق[3] ما كان يستظل بك[4] وينبت نباتا لا ماء فيه، وأبدو من كل ناحية فارعى البهائم نبتك ويطول نبتى ويحسن وتتفتح عيونه ويرونى وأحتجّ فيكتبون حجتى بإيمانهم، ويفرق الجبل الشاهق من قعره[5] بعد أن كانت المياه فى أعلاه وهو لا يشرب، وأخفض قعر الماء وأمدّ الهاجرة[6] ولا أعقبها بالزوال، هنالك يجتمعون وأكفئ الأوانى كلها، وترى الطائر يسرح فى وكره وترى المستريح يشترى السهر بالنوم ويفتدى الحرب بالدعة .

وقال لى قل للباسطة الممدودة[7] تأهبى لحكمك وتزينى لمقامك واسترى وجهك بما يشف وصاحبى من يسترك[8] بوجهه، فأنت وجهى الطالع من كل وجه فاتخذى[9] إيمانا لعهدك، فاذا خرجت فادخلى إلىّ حتى أقبل بين عينيك وأسرّ إليك ما[10] لا ينبغى أن[11] يعلمه بسواك وأخرج معك الى الطريق وترين أصحابك كأنهم[12] قلوب بلا أجسام، وإذا استويت على الطريق فقفى فهو قصدك، كذلك يقول الرب أخرجى يمينك وانصبى بها علمك[13] ولا تنامى ولا تستيقظى حتى آتيك .

يا عبد قف لى فأنت جسرى وأنت مدرجة ذكرى عليك أعبر الى أصحابى وقد نصبتك وألقيت عليك الكنف من الريح وأريد أن أخرج علمى الذى لم يخرج فأجنده جندا جندا[14] ويعبرون عليك ويقفون فيما يليك من دون الطريق، وأبدو ولا تدرى من أين أمن قبلهم أم على مدرجتهم، فاذا رأيتنى سرت وساروا ونصبتك

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(١) تعد ج يعود قَ يعدو م (٢) واطمسها ج (٣) فيحترق ق (٤) وتنبت ق (٥) نفره ج (٦) المهاجرة م (٧) المنبسطة التى وسمت صفات الحق م + (٨) يسترنى ج (٩) فاتخذيى م (١٠) مما ج (١١) ق — (١٢) كأنك ج (١٣) عملك م (١٤) م — جند ق

على يدىّ فمرّ كل شيء وراءك فمن عبر عليك تلقيته وحملته ومن جاز عنك هلك الهلاك كله .

يا عبد قف فى الناموس فقد أوقفتك ، وثب إلى ثأر(١) همك(١) كما وثب السبع الى فريسته على السغب ، (٢) وقم فأدرك بى ما تطلب واطلبنى بقيوميتى فيما تدرك فمن رآنى رأى ما لا يظهر ولا (٣) يستتر .

يا عبد آن أوانك فاجمع لى (٤) عصبى اليك (٥) وأكثر كنوزى بمفاتحى التى آتيتك (٦) واشدد واشتدّ (٦) فقد أشرفت على (٧) أشدّك واظهر بين يدىّ بما (٨) أظهرك فيه واذكرنى بنعمتى الرحيمة فيحبّنى من تذكرنى عنده .

كذلك يقول الرب إنى طالع على الأفنيـة أتبسم ويجتمعون إلىّ ويستنصرنى الضعيف ويتوكلون كلهم علىّ وأخرج نورى يمشى بينهم يسلمون عليه ويسلم عليهم (٩) فلتنتبهين أيتها النائمـة إلى قيامك ولتقومين أيتها القائمـة الى إمامك (١٠) فارجمى الدور بنجومك (١١) وابتنى (١٢) القطب بأصبعك والبسى رهبانيـة الحقّ ولا (١٣) تنتقبى ، إنما الحكم لك وعود البركة بيمينك ، (١٤) فذلك أريد وأنا على ذلك شهيد ، تلك أنوار الله أفمن (١٥) يستضيء بنوره إلا بإذنه ، ذلك هو الحقّ ونبأ لا تنبئك به الظنون وما يجادل به إلا الجاهلون .

كذلك يقول الرب أقبل ولا تراجع وأنظم لك القلادة وأخرج يدى الى الأرض ويرونى معك وأمامك فابرزى من خدرك فإنى أطلع عليك الشمس وخذى عاقبتك بيمينك واشتدّى كالرياح وتدرّعى بالرحمـة السابقة ولا (١٦) تتأمين فقد أطلعت بفرك وقرب الصباح منـك ذلك من آيات ربك وذلك لنزول عيسى بن مريم من السماء

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(١)-(١) الثأر م (٢) ونم م (٣) يتسير ج (٤) عصى ج عصبتى ق
(٥) وأكثر م (٦)-(٦) واسدد واستد ج (٧) أسدك ج (٨) ج ق —
(٩) فتنبهى م (١٠) فاحمى ج (١١) وانتبهى م وابتنى ق (١٢) القضب م
(١٣) تخفى ق (١٤) كذلك ق م (١٥) يستصل ج (١٦) تنامى ق .

الى الأرض وأوان قريب يبشر به و إمارة للذين أوتوا العلم وهدى يهدى به الله إليه و يستنقذ[١] كثيرا يجهلون .

كذلك يقول الرب إنما أخبرتك[٢] لظهور الأبد فا كشفى البراقع عن وجهك واركبى الدابة[٣] السياحة على الأرض وارفعى قواعدى[٤] المدروسة واحمليهم إلى على يديك من وافقك على اليمين ومن خالفك على الشمال وابتهجى أيتها المحزونة وتفسحى أيتها المكنونة وتشمرى أثوابك[٥] وارفعى إزارك على عاتقك ، إنى أنتظرك على كل فج فانبسطى كالبر[٦] والبحر وارتفعى كالسماء المرتفعة ، فإنى أرسل النار بين يديك ولا تدر[٧] ولا تستقر ، إن فى ذلك لآية تظهر كلمة[٨] الله فيظهر الله وليه فى الأرض يتخذ أولياء الله أولياء ، يبايع له المؤمنون بمكة ، أولئك أحباء الله ينصرهم الله و ينصرونه وأولئك هم المستحفظون عدة من شهدوا بدرا[٩] يعملون و يصدقون[١٠] ثلثمائة وثلثة عشر أولئك هم الظاهرون[١٠] .

كذلك أوقفنى الرب وقال لى قل للشمس أيتها المكتوبة بقلم الرب أخرجى وجهك وابسطى من أعطافك وسيرى حيث ترين فرحك[١١] على همك وارسلى القمر بين يديك ولتحدق[١٢] بك النجوم الثابتة وسيرى تحت السحاب واطلعى على قمور المياه ولا تغربى فى المغرب ولا تطلعى فى المشرق وقفى[١٣] للظل[١٣] ، انما أنت مرحمة الرب وقدسه[١٤] يرسلك على من يشاء ، ذلك هدى الله[١٥] يهدى به من يشاء[١٥] ، كذلك ينزل الله الوحى ، فانقلى أيتها الثاوية واطمأنى أيتها المتوارية فقد ألقيت الازمة وقدم الرب بين يديك نجواه .

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(١) به م + (٢) اخترتك ق (٣) لساحه ج السايحة ق (٤) المدومة م

(٥) أبوابك ج (٦) سعة ق م + (٧) تدور م (٨) كلمة م

(٩) يعملون ق (١٠)ــ(١٠) م ــ (١١) نيوحك ج فيرحل ق

(١٢) لتحاميك ج (١٣)ــ(١٣) وقف الظل م (١٤) يرسله ق

(١٥)ــ(١٥) ج ق ــ

كذلك يقول الرب اطلعى أيتها الشمس المضيئة فقد سلخت الليـل وانبسطى على كل شيء ينبت[١] الزرع[١] وتؤتى[٢] كل شجرة أكلها[٣] بإذن ربهـا ، ويخرج اليك اليتيم[٤] فيطول ويجتمع اليك الدعاة[٥] وترين نورى كيف يزهر، فخذى أهبتك أيتها الخارجة وتزودى للسفر ، انما أنت نور الرب قال له الرب لتقيم[٦] للناس حكما عادلا تثبتهـم[٧] ، وتركن اليك قلوب المؤمنين ويقوى الضعفاء بك فيدافعون عن[٨] أنفسهم ما يخافون .

أيتها النائمة هلمى فاستيقظى وابشرى فقد أنزلت[٩] المـائدة ونبعت عليهـا عيون الطعام والشراب وسوف يأتونك فيرونى عن يمينك وشمالك ويكونون أعوانك ويغلبون لأن الذى يقاتلهم يقاتلنى وأنا الغلوب ، وانفسحى يا محصـورة فقد أطلق[١٠] أسرك[١١] وفتحت الأبواب عليـك ، فتزينى وزينى الشعوب ببهائى فقـد أذهب[١٢] عنك الحزن وملأت قلبك بالفرح ، وسوف يصطفون صفا واحدا القدومى وأقدم بغتة ، فلا تدهشـين ولا تحيرين فلست أغيب بعد هـذه إلا مرة ، ثم أظهر ولا أغيب وترين أوليائى القدماء يقيمون ويفرحون .

وقال لى حان حينى وأزف ميقات ظهورى وسوف أبدو ويجتمع إلى الضعفاء ويقوون بقوتى وأطعمهم أنا وأسقيهم وترى شكرهم لى ، فقم يانائم وثم ياقائم فقد جعلت المصيبة[١٣] أسر العزاء[١٤] وأنزلت هداى ونورى وعمودى وآياتى .

وقال لى انصب لى[١٥] الأسرة وافرش لى الأرض بالعمارة وارفع الستور المسـبلة[١٦] لموافاتى ، فإنى أخرج وأصحابى معى وأرفع صوتى وتأتى الدعاة[١٧] فيسترعونى فأحفظهم ، وتنزل البركة وتنبت شجرة الغنى فى الأرض ويكون حكمى وحدى ، ذلك على المعيار[١٨] يكون وذلك[١٩] الذى أريد .

(١)–(١) تنبت بك الزرع ق (٢) ويقوى م (٣) واكله ج اكله م
(٤) النعيم ج (٥) الرعاة ق (٦) وليقوم ق ولتقم م (٧) يثبتهم ق
(٨) على ج (٩) انزل ج (١٠) اطلقت م (١١) اسراك ج (١٢) اذهبت ق (١٣) البصيرة ج (١٤) أيسر م (١٥) م — (١٦) المستدلة ج
(١٧) الرعاة ق (١٨) الميعاد ق (١٩) ق —

موقف الإدراك

أوقفني في الإدراك وقال لي قف بين يديّ ترى العلم[1] وترى طريق العلم .

وقال[2] لي العلم طرقات[2] تنفذ[3] الى حقائق العلم ، وحقائق العلم عزائمه ، وعزائم العلم مبلغه ، ومبلغ العلم مطلعه ، ومطلع العلم حدّه ، وحدّ العلم موقفه .

وقال لي هذا صفة علمك كله وما هو صفة أعمالك كلها .

وقال لي لن[4] تحيط بصفة كلية من شيء فتلك لي ولإحاطتي .

وقال لي كل ما عملت بعلم أسفر لك عن صفة من صفاته .

وقال لي العلم وطرقاته وصف من أوصاف المعرفة ، والأعلام في العلم ليس في المعرفة أعلام .

وقال لي العلم كله طرقات ، طريق عمل طريق فطنة طريق فكرة طريق تدبّر طريق تعلّم طريق تفهّم طريق إدراك طريق تذكرة طريق تبصرة طريق تفقّد طريق توقّف طريق مؤتلفة طريق مختلفة .

وقال لي ما[5] الى[5] المعرفة طريق ولا طرقات ولا فيها طريق ولا طرقات .

وقال لي المعرفة[6] مستقر الغايات وهي منتهى النهايات .

وقال لي الغايات غاياتك والنهايات نهاياتك والمستقرات[7] مستقراتك والطرقات طرقاتك .

وقال لي اذا كنت من أهل المعرفة فلا خروج من المعرفة إلا الى المعرفة ولا طريق في المعرفة ولا[8] الى[8] المعرفة ولا من المعرفة .

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(١) العمل ج (٢)–(٢) ج — (٣) طريق ج + (٤) أن م

(٥)–(٥) مال ج (٦) هي ج (٧) والمستقراتك م (٨)–(٨) الا في م

وقال لى اذا استقررت فى المعرفة كشفت لك[(١)] عين اليقين بى فشهدتنى فغابت المعرفة وغبت عنك وعن[(٢)] حكم المعرفة، لا غيبة ذهاب[(٣)] عن معرفة ولا غيبة ذهاب[(٣)] عن عارف بل غيبة ذهاب عن حكم معرفة وغيبة ذهاب عن حكم عارف، فاذا استقررت لك فلا تحكم عليك المعرفة انما أنا أحكم، ولا بحكمها تكون انما بحكمى تكون .

وقال لى اذا لم تحكم عليك المعرفة ولم تكن بحكمها أدركت مبلغ العلم، واذا أدركت مبلغ العلم قمت بحجّتى فى كل شيء وعلى كل شيء .

وقال لى اذا أدركت مبلغ العلم وجب عليك النطق به[(٤)] فانتظر إذنى لك به لتنطق عنى فتخبر عنى فتكون من سفرائى .

وقال لى إن نطقت عن الوجوب فلم تنتظر إذنى نطقت عن العلم فأخبرت عن العلم فكنت سفيرا للعلم فعارضك العلم فلم تستطع ردّ العلم لأنه يعارضك من عنه نطقت و بلسان من ألسنته أخبرت .

وقال لى علامة إذنى لك فى النطق[(٥)] أن تشهد غضبى إن صمتّ وتشهد زوال غضبى إن نطقت .

وقال لى ليس الإذن أن تشهد ولايتى إن نطقت لأنك اذا شهدت الولاية نطقت عن ألسنة الترغيب والسعة، فملت بالرغبة وأملت وسكنت بالسعة وأسكنت .

وقال لى علامة رؤيتك لغضبى إن صمتّ ألا تبالى ما ذهب[(٦)] منك فىّ[(٦)] وما بقى .

وقال لى علامة ذلك فيك أن ترضى به حتى تلتقى .

وقال لى اذا[(٧)] لم تبال[(٧)] ببطنك لم تبال ما ذهب[(٨)] منك فىّ[(٨)] وما[(٩)] بقى، فإن لم تبال بأهلك ولا ولدك رضيت به[(١٠)] الى أن تلتقى .

---

(١) عن ج (٢) ج – (٣) م – (٤) فانظر م (٥) المنطق م
(٦)–(٦) فىّ منك ج (٧)–(٧) ج[١] – ان لم تبك ج[٢] (٨)–(٨) فىّ منك ج
(٩) ومن أجل ولا ما م (١٠) دائما م +

* * *

كَمُلَ طبع "كتاب المواقف" و "كتاب المخاطبات"
بمطبعة دار الكتب المصرية في يوم الخميس ١٥ ذو القعدة
سنةَ ١٣٥٢ (أول مارس سنة ١٩٣٤) م

محمد نديم
ملاحظ المطبعة بدار الكتب
المصرية

(مطبعة دار الكتب المصرية ٣٣ /١٩٣٣/ ٥٠٠)

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II. ARABIC WORDS OCCURRING IN THE ENGLISH PART

INDEX B

I. NAMES OF PERSONS, PLACES, BOOKS, ETC.

INDEX A

TECHNICAL TERMS USED BY NIFFARÍ

The following abbreviations are used:

M. = Kitáb al-Mawáqif
A. = Kitáb al-Mukháṭabát.

The figures in heavy type (thus: **6**) refer to the number of the Mawqif or Mukháṭabah; those in light type (thus: 27) refer to the number of the "verse," according to the system of numeration adopted in the English translation.

ADDRESS (56)

2. "places of turning," cf. S. 2. 119.

3. "my making," vid. A. 17. 2, sc. created things.

6. For *maj'ūl*, cf. A. 12. 10.

8. The man who is content with himself needs other things to gratify his desires: the man who seeks God needs nothing else.

13. Vid. M. 42. 1.

14. Expanding and contracting, sc. witnessed creation, is only possible through God using otherness as a medium: if it were performed through Himself, there would be no relation of Lord and servant, Knower and known.

17 God's kindness is not like the kindness conceived by man, nor is His might like the might of man. He shows His kindness in establishing the duality of other and not-other, in order that man may turn to Him from other: and He shows His might in causing man to witness other, so that it may be a means of expelling him from other.

20. Cf. A. 40. 4.

ADDRESS (39)

1. "rejoiced" because it knew that through seeing God in phenomena the mystic was expelled from the true vision of God.
2. For the casting away of God's name, cf. M. 20. 19; 31. 5; A. 14. 14.

ADDRESS (40)

5. God approves of otherness as a means of assuring gnostics of His existence as manifested in it: but for those who are beyond this stage otherness is a hindrance.
7. The self-subsistence of God preserves against variance and discord. Cf. M. 66. 5; A. 36. 11; 50. 1.

ADDRESS (42)

9. "thanks for the requesting," sc. because God put it into the heart of man to make requests of Him.

ADDRESS (44)

1. "For thy sake," cf. A. 24. 18.

ADDRESS (48)

2. Cf. A. 25. 5.
6. It is a mercy of God that makes man to feel his incapacity, for this brings him to his knees: this is the essential meaning of *balá*.

ADDRESS (51)

4. "trembling of the sight," sc. quivering of the eyelid to protect the eyes from the exceeding brightness of the vision of God.
5. The second half of this verse is curious, as it were a comment on the first half.

ADDRESS (52)

1. *Alif* is the symbol of the Divine Unity. Cf. M. 67. 45 n.
4. Cf. M. 77. 8. The Treasury is a letter, sc. otherness, and from it is derived the knowledge of all otherness.
9. "my active quality," sc. God as the Creator.

ADDRESS (55)

2. This verse appears to belong to the *Mawdqif*. It might fit in with M. 60. 3–6.
7. In this passage night means "vision" and day "absence."
11. A fine presentation of the Neoplatonic conception of creation.
12. "the two houses," sc. this world and the next.

ADDRESS (31)

1. A splendid paradox, emphasising the baseness of considering the reward before entering upon an action.
2. Cf. A. 14. 5.
6. Vid. M. 25. 5 n.

ADDRESS (32)

1. Divine science is the field in which the ball of existence is tossed to and fro. This is a curious anticipation of the simile which was so familiar to the later Persian poets.

ADDRESS (33)

1. As a strong gust of wind sweeping a stormy sea appears to strike the crest of a wave and level it, so God, finding the mystic tossing on the troubled sea of estrangement (vid. A. 16. 4 n.), stretches out towards him His powerful hand and puts an end to his infirmity.
10. "Cast the *lám*...," thus giving *lá shay'*, sc. there is nothing other than God.

ADDRESS (34)

2. When a man lacks true knowledge, he is eager to impart his spurious knowledge to others: but when the true knowledge is attained, it is realised with humility that only God is able to impart knowledge to man.
11. "eye of the heart," vid. M. 31. 2 n.
13. Cf. A. 30. 9, 10.
19. As long as alternate vision and absence are experienced by the mystic, the affliction (vid. M. 25. 10 n.) continues, and infidelity and veiling are still possible.
22. Cf. M. 8. 88; A. 39. 6; 52. 7.

ADDRESS (35)

3. In the desert there is no shade: so in God's vision there is no changing. For Niffari's own explanation of "desert," vid. 5 *infr.*
8. Sc. on the day of creation, when God asked "*A-lastu birabbikum?*" This established the relation of converser and conversant, lover and beloved.

ADDRESS (36)

4. When God considers the man, and not his immediate need, then his need is fully supplied.
6. Cf. 17 *infr.*
8. Perhaps, however, we should adopt G's reading *qibáb* for the sake of the rhyme.
11. "it," sc. the request. For the worship of God's face, cf. M. 74.
20. Even in this associate thyself with God's action, that thou mayst become disassociated from thyself.

ADDRESS (24)

8. Cf. M. 6. 2–4.
18. A saying of incomparable boldness: cf. M. 4. 8 n.
19. Sc. it is the "sake" *par excellence*, the inner "meaning" of all creation.
20. As it were a correction of A. 15. 13.
21. Cf. A. 15. 13. These three verses should probably be taken together.
28. God gives Himself in exchange for personal emotion: cf. M. 4. 4; 20. 9.

ADDRESS (25)

Before this address G writes: "Niffar during Muḥarram in the year 353."
1. Vid. M. 2. 3 n.
12. Cf. A. 13. 2.
14. When gnosis is achieved, it is worthless compared with God's revelation.

ADDRESS (26)

1. This verse and A. 25. 2 evidently go together.

ADDRESS (27)

5. This verse goes with 6 and 14. The meaning would appear to be, that the mystic's experience of vision is in accordance with his behaviour during absence.
11. Sc. he is a self-consistent unity.

ADDRESS (28)

1. The sense runs on from the previous address.
3. Cf. M. 11. 16: "until I bring his day to him."
4. Sc. do not make any particular request of Me, for this would mean preferring the request before Me.
6. What man seeks, God withholds: cf. 9 *infr.*

ADDRESS (29)

3. Sc. the essential part of everything is that part which bears witness to God's creating it.
G writes at the end: "At Nīl in the year 353."

ADDRESS (30)

1. Cf. M. 32. 13.
8. Sc. efface the need of curing.
12. Cf. A. 13. 9 n.
18. Taking refuge is an act of personal initiative.
19. Sc. the knowledge of how to make vision permanent, so that there is no absence to interrupt it.

12. For the word *itqán*, vid. M. 22. 7 n.
15. Cf. S. 24. 35: *God is the light of the heavens and the earth.*

ADDRESS (18)

5. The grammatical terms here used keep up the metaphor *ḥar* (phenomena). Cf. M. 34. 3; 61. 1; A. 23. 9, 10; 39. 1.

ADDRESS (19)

1. For *míriyyah*, cf. M. 8. 8; 15. 7; 21. 15; 72. 26.
8. A perfect expression of *faná*. The word *kawniyyah* occurs again at M. 8. 36.
9. Cf. S. 55. 29: "Every day He is upon some affair."
27. Sc. when each phenomenon "speaks" to the mystic, as described at M. 11. 2.
31. Cf. M. 8. 54 n.; A. 10. 6.
33. The issue is a matter of indifference to the true mystic: cf. M. 15. 22.

ADDRESS (20)

4. By complete union with God the mystic attains the power of viewing other things from God's standpoint, and as it were applies to them the jargon used by God.
7. Cf. M. 8. 3.
8. For there is no compact between the mystic and the people of this world.

ADDRESS (21)

This passage is cast as it were in the form of a balance, hence its title. Thus:

A is B, and C is A.
D is C, and E is D.

A. writes: "That is, the servant restores to God what he possesses by departing from it, and what he does not possess by acquiescing in God's withholding it from him."

ADDRESS (22)

6–9. Cf. M. 64. 9; A. 13. 2, 3. If these verses are grouped together, they form the characteristic sevenfold formation: perhaps, therefore, they should be so arranged.

ADDRESS (23)

1. Vid. A. 13. 3 n.
3. Qur'án, S. 9. 40: *The word of God is the upper* (word).
9, 10. Vid. A. 18. 5 n. Reality is the substance of the universe and letter, name, etc., the accidents. The accidents produce the apparent multiplicity and variety that may be witnessed in the world of phenomena: but behind it all is God, the One and Single.

At the end of this passage G has the statement: "Copy of what is in the six books written at Níl in the year 353."

16. For *mawdqít*, cf. M. 10. 10; 57. 17. If phenomena are regarded as coming to an end, then the true perspective is obtained, for God alone will be seen to abide: but if they are regarded as coming into existence in time, they will not be seen *sub specie aeternitatis*, and the vision of the true reality will be dimmed.

18. So the mystic is encouraged to learn wisdom even of phenomena. They display assurance in disclosing themselves as possessed of a (false) self-subsistence, which causes them to experience on a lower plane that self-sufficiency which suggests, however faintly, the self-sufficiency which is achieved by union with God. For the true nature of "need," cf. M. 35. 11; A. 46. 7.

ADDRESS (13)

2. Cf. M. 64. 9. "transported," sc. beyond all things to God. Cf. A. 25. 12. "they that transport the real," sc. they are equal to bearing the vision of the truth.

3. Everything has its proper station with God. The proper station of man's heart is beyond otherness with God. Cf. M. 1. 8 n.

5. "neighbourhood," cf. M. 8. 57.

9. "thy heart is my temple," cf. M. 20. 1.

10. Quality is an affliction, because it separates from God. Cf. M. 12. 2.

11. Cf. A. 3. 17.

ADDRESS (14)

1. This verse appears to have been transferred from A. 15.

6. For gnosis falls short of revelation. *Ma'rifah* is in man subjective and therefore imperfect: *ta'arruf* is wholly of God.

7. The vision of God is beyond opposites: cf. A. 30. 19.

8. Ignorance is here preferred above knowledge: vid. M. 11. 2 n.

11. This and the following verses should doubtless be transferred to follow A. 13. 12.

12. There is no room for personal feelings.

ADDRESS (15)

9. For God's *birr*, cf. M. 66. 10; A. 13. 12.

13. The recollection of both sin and virtue is to be entirely cast away in the vision of God.

ADDRESS (16)

3. Cf. M. 52. 11, a verse which should probably be transferred to follow here, thereby restoring the sevenfold-structure of that *mawqif*.

4. "sea," vid. M. 6 n.

8. The mystic should be truly beyond gnosis, not retaining it as a companion.

ADDRESS (17)

2. Everything that exists only exists because God causes it to exist, not through any relation that it may have with other things.

11. Vid. M. 1. 3 n.

ADDRESS (8)

2. The meaning is, that true freewill is only attained through *tawakkul.*

3. Sc. consider the course of nature and the consequences of lust.

5. For the meaning of "face," cf. M. 74. 20.

ADDRESS (9)

2. Cf. the tradition of the Prophet, "My delight is in prayer."

4. With this and the following verse cf. M. 22. 6.

8. A nice expression of the true principle of immanence. Man, in his dealings with phenomena, cannot fail to recognise in them the signs of God: but it is dangerous that he should associate God with phenomena, or phenomena with God, for this is polytheism. He must only regard God in the phenomena, and then the phenomena will lose their false existence, and man will see God in His unity, even as he saw Him before phenomena came into existence. The quotation from the Qur'án is S. 48. 10.

ADDRESS (10)

1. Every man must have his own station and his own degree of revelation: he must not covet another's, for that would be wholly unsuitable to him.

3. For "need," cf. M. 35. 11, 18; A. 46. 7.

6. "afflicted portion," cf. M. 25. 10 n. For the vision of God beyond the opposites, vid. M. 19. 7 n.

9. This verse should be followed by vv. 12, 13.

10. Cf. M. 8. 88.

ADDRESS (11)

1. The terms "lord" and "servant" are inapplicable to the new relation set up between God and man by Union.

2. The Qur'ánic quotation is from S. 80. 23.

5. There is a station beyond *ru'yah*, sc. *ittiḥád*, which was man's station before his creation.

6. "prolonging and leaving," sc. without the experience of *faná*. It is not God who is veiled, but man: man is only unveiled when he achieves *faná*.

ADDRESS (12)

4. Here we have explained the proper use of *nafs*, as being a protection against *ibtilá*. The divine affliction might well be too great for the ordinary man to bear, and it is in order to protect him from being overwhelmed by the affliction that *nafs* is given him.

8. Only the thought of God is proper during vision.

10. Regret and desire, like hope and fear, constitute obstacles on the way to the true knowledge of God.

11. The gnosis of other than God cannot remain along with the gnosis of God.

7. Cf. A. 56. 18.

13. With this verse cf. M. 65. 9, and vid. M. 25. 10 n.

15. Vid. A. 1. 14 n.

16. This verse is repeated in a slightly different form at A. 13. 10. For the qualities of the mystic, cf. M. 12. 1, 2. God externalised man by means of a *ṣifah*, and man knows God through His *ṣifát*: ideally, the two *ṣifát* (sc. God and man) are identical, and in this state they disappear, and God and man are left face to face. It is in this sense that man becomes the conversant of God, not the *ṣifah* of man.

17. This and the following verses are also repeated in a different form at A. 13. 11 f.

ADDRESS (4)

2. Cf. M. 35. 27.

3. Cf. M. 34. 1, 2.

5. Cf. M. 29. 16; A. 10. 16.

6. Vid. M. 7. 12 n.

7. Vid. M. 25. 5 n.

8. Cf. M. 28. 5; 33. 12.

9. The first part of this verse is a quotation from the Qur'án, S. 21. 31.

12. Vid. M. 19. 7 n.

14. Cf. M. 32. 6.

17. Probably another variation of the theme "whoso knows himself has known his Lord."

18. Picks up the thread of v. 8 f.

ADDRESS (5)

3. For the error of *ṭalab*, cf. M. 36. 26; 47. 24; A. 51. 4.

4. Cf. A. 4. 3.

7. This verse appears to imply the elements of a Logos doctrine: cf. M. 14. 13 n. Man is the means in the bringing of otherness into existence: but God loves him so well, and is so jealous for him, that He grudges the part played by man in the process.

8. The true expression of the doctrine of the Perfect Man.

ADDRESS (6)

2. That is, God, in addressing the mystic, only addresses him in terms that imply that the expression "thou" is not really applicable to Him. The mystic errs in addressing God as "thou" (cf. the famous apologue of the *Mathnawí*): but God forgives him and turns aside the reproach, by reminding him that "I" is the only expression that is permissible between them.

3. Cf. M. 10. 11.

9. Vid. M. 25. 10 n.

ADDRESS (7)

1. A quotation from the Qur'án, S. 14. 29.

12. The meaning appears to be, that it is God that puts the distress into the mystic's attention.

13. For *taqallub*, vid. M. 25. 5 n. The text of this last *mawqif* is somewhat unsatisfactory in places, and gives the impression that in the archetype the last page was somewhat damaged.

At the end of the *Mawáqif* G has the following statement: "Here end the *Mawáqif* which I have copied from a manuscript in the handwriting of Muḥammad ibn 'Abdi 'l-Jabbár al-Niffarí." If this statement is a true representation of the facts—and there is no reason to suppose otherwise—need we search further for evidence as to the genuineness of the *Mawáqif*?

ADDRESS (1)

The text of the *Mukhátabát* is in G introduced in the following words: "In the Name of God, the Merciful, the Compassionate. An account of the Addresses (*mukhátabát*) related on the authority of Muḥammad ibn 'Abdi 'l-Jabbár ibn al-Ḥasan al-Niffarí (God sanctify his spirit!). He that is recollected said, making prayers for himself in the recollection of his Lord (Exalted is He with Whom is the knowledge of the issue, and the possession of both worlds!), and related in the year 354 on the authority of his Lord, saying, O my servant."

1. For *raḥmániyyah*, cf. M. 7. 3; A. 19. 12. For *ḥadathan* cf. M. 8. 12, 80.

2. Vid. M. 1. 8 n.

4. This latter half is explained at M. 53. 2.

7. Cf. M. 18. 11; A. 7. 18; 24. 20.

8. For "whoso knows himself has known his Lord," vid. M. 14. 9 n.

14. For the high rank of *ṣabr*, cf. M. 8. 52.

17. Man being transformed by the knowledge of himself, stands in the same relation to other things as that in which God stood to him before he attained to this knowledge.

19. Cf. M. 7. 3; 19. 26; 37. 7.

20. This is a more reasoned exposition of the principle enunciated at M. 5. 7: it is not the *dhikr* that veils from God, but God's will in respect of it.

22. Vid. M. 12. 9 n. For the doctrine of the intercessors, vid. M. 31. 9 n., and cf. 74. 13.

ADDRESS (2)

2. For "beginning" and "ending," vid. A. 37. 3. For "my regarding," vid. M. 56. 8; A. 42. 7.

3. For the form, vid. M. 1. 8 n.

4. A neat expression of the mystic's progress from the servanthood of God to His familiarity: the point always being made that it is through God's bounty, and not out of any merit on the mystic's part, that this happens.

ADDRESS (3)

2. Cf. M. 1. 8 n. For the use of *bayt*, vid. M. 20. 1 n. The heart is described as a "sanctuary" of God again at M. 20. 14.

3. For the "gates of thy heart," cf. A. 13. 9; 55. 4, 5.

MAWQIF (74)

G omits the title of this and the preceding *mawqif*. The expression "facial worship" is certainly clumsy, but it has been used for the sake of brevity. The meaning is, "worship which is directed to God's face": cf. M. 67. 2 n., 42, 81; 70. 15.

2. This verse appears to belong to the context of vv. 24–6.

3. Cf. M. 15. 38.

12. Sc. they will be intercessors with God: vid. M. 31. 9 n.

14. Cf. M. 12. 8; 24. 7; 55. 41.

15. This verse interrupts the sequence, and probably belongs elsewhere.

20. Here v. 4 belongs.

27. T. remarks: "By 'night-watching' he means works of supererogation, and by 'work of the daytime' he means ritual works: works of supererogation are of no avail except after the performance of the ritual works." With this extremely orthodox position, compare the view adopted by certain mystics, ap. Massignon, *Passion*, 783.

39. I have followed G in reading *sulfah*, because this is the form which is used at M. 69. 8. However, both forms occur commonly, and the consensus may be right.

43. This and the following verse seem to belong to the context of vv. 23, 24. They are certainly out of place here, and the *mawqif* should end with v. 42.

MAWQIF (75)

G omits the title of this *mawqif* also. At the end of this *mawqif* T. writes: "The *mawqif* which is found in some of the texts following this *mawqif* is the *Mawqif al-Idrák*. It is not found in the archetype of the author of the *Mawáqif*, however, and so it must be an interpolation in these texts: and for this reason I have not copied it here." In deference to his authority, I have printed the *Mawqif al-Idrák*, which is contained in G M, at the end of the book.

MAWQIF (76)

At the commencement of this *mawqif* G writes: "Copy of the register of the year 361."

2. In this verse Niffarí shows his true colours as an orthodox Sunní by condemning *qiyás* and *ta'wíl*.

MAWQIF (77)

1. The sense seems to carry on from the preceding *mawqif*, so there is hardly any real justification for a fresh title.

[illegible] Cf. M. 24. 7; 25. 6.

7. Prophethood is the end of the mystic: cf. A. 1. 15.

10. Every action and thought should be directed towards God: when it is not so, then it comes back to God bearing witness against its master: cf. the description at M. 12. 10.

they act on "account" of other than God, and therefore "account" separates them from God.

39. This verse appears to be an interpolation.

43. Cf. S. 7. 7; 23. 104; 101. 5.

MAWQIF (71)

3. This verse is explained by v. 11, which should probably follow it.

4. T. quotes in explanation of this the saying of the Prophet, "God said, Whosoever draws near to Me a span, to him I draw near a cubit."

7. Cf. M. 15. 18 ff.

10. This verse does not seem particularly apposite in this context.

14. God takes charge of fire, through punishing by means of it, and thereafter it does God's bidding. So God takes charge of man, by giving him a theory (v. 12), and man must thereafter direct all his actions to God.

16. "It is said that the hypocrites neglect this prayer and that of morning: but whoso omits this, the rest of his prayers are omitted. If it is performed with a view to parade before men, then in the same way all the prayers are performed without presence of heart and sincerity of purpose. But if it is entirely free from blemish, then the other prayers are free from blemish." T.

17. Vid. M. 12. 21 n., 19. 1 n.

MAWQIF (72)

For the title, vid. M. 33 n.

2. Vid. M. 67. 80 n.

4. This verse seems more appropriate to M. 65 than to its present context, and should probably be transferred thither.

6. Vid. M. 65. 1, 2.

10. Sc. he has become "every servant," vid. M. 64. 9 n.

12. Vid. M. 25. 21 n.

13. The praisers of the Throne are mentioned at M. 56. 7. Man's position as God's vicegerent is between God and the Throne: so he is bidden at M. 49. 4 to sit down above the Throne.

14. This verse is obviously out of place here, as T. observes, and perhaps belongs to M. 67.

15. Transfer this verse to its context at vv. 2, 3.

21. Cf. M. 11. 7.

23. Or we may translate *kafr*, "veiling." So T.

26. Cf. A. 19. 1, 2.

MAWQIF (73)

The "creeping of the skins" is that mentioned in the Qur'án, S. 39. 24.

1. For God's regard, vid. M. 2. 3 n.

2. Man being the passive instrument in God's hands. Cf. M. 27. 7.

[illegible]. Perhaps we should adopt the reading of G I here.

MAWQIF (68)

G has at the beginning of this *mawqif* the statement: "Copy of the register (*daftar*) of the year 360."

1. "lest thou convert thy experience," sc. turn thy love into forgetfulness. "set a seal": T. writes: "We seek refuge of God from this, for it is the closing of the gate of gnosis."

2. Cf. the phrase *faṣl lá nazr wa-lá hadhar* used of the Prophet's speech: vid. Lane s.v. *faṣl*.

8. "His ailments are the connections and bonds: the ailments of the ailments are the causes of these connections and bonds." T.

11. A reference to S. 2. 55; 7. 161.

15. Vid. M. 33. 1, 2; 77. 6.

MAWQIF (69)

2. The Pen is mentioned at M. 56. 4, 5: and in the same context the Throne is mentioned. These and the Tablet are among the Heavenly Ideas in the system of Ibn al-'Arabí, vid. Nyberg, *Kleinere Schriften*, Introd.

4. I follow here the reading of G M, which is clearly superior, vid. M. 67. 77 n. T. has a laboured and unconvincing note in explanation of his reading.

8. The word *zulfah* occurs with this meaning at S. 67. 27.

MAWQIF (70)

2. This verse is followed in G by the words: "It subsists through one thing according to one quality, and through another according to another."

3. "He who has power is veiled, he who has self-subsistence witnesses." T.

4. "a variety of subsistence": the object varies from stronger to weaker.

10. "thou mountest power." T. explains, "This means a firmness of purpose regarding good works, and continuance in them."

13. S. 41. 30.

16. Each grade relies upon the station of the grade immediately above.

17. For "wisdom," vid. M. 57. 26–30.

20. Sc. God's name *Al-Hádí*, the Guider.

22. "The first avoids sin out of obedience, the second avoids sin unwillingly, the third stretches out after sin." T.

23. Vid. M. 67. 77 n.

25. Vid. S. 10. 27.

36. This should probably follow v. 21 and be followed by v. 28, making a triplet: then v. 27 should be omitted, as being irrevelant in this context. The meaning is, that it is God who is the scribe in reality, according to the tradition quoted at M. 1. 3.

37. The meaning appears to be, that the former class act on account of God, and in them the "account" acts as a force concentrating upon God; whereas the latter are "diseased" in their intentions, sc.

15. The good suggestion comes from God, the evil from Satan.

16. For the identity of the higher knowledge and the higher ignorance, vid. M. 11. 2 n.

17. Vid. M. 58. 2 n.

20. This expression of the transcendence of God is far removed from pantheism.

21. This verse interrupts the continuity, and should probably be regarded as an interpolation.

27. "The companions of the letters" are those who assert the existence of things other than God.

29. Cf. M. 53. 11.

30. The *ma'ná* of man comprises everything for "God created Adam in His likeness": vid. Massignon, *Kitáb al-Ṭawásín*, 129, n. 2; Nyberg, *Kleinere Schriften*, 99. Man is therefore the intermediary between God and the Universe, vid. M. 4. 6 n.

38. For "helping" God, vid. M. 7. 12 n.

39. Vid. M. 2. 8 n.

40. Vid. M. 1. 1 n.

41. So the Prophet said, "I take refuge with Thee against taking refuge with Thee."

42. "for the sake of my face," vid. M. 67. 2; 74.

44. Cf. M. 7. 7.

45. At A. 52. 1 we read, "All the letters are sick except *alif*," the explanation being that all the others are *má'il*. *Alif* is the symbol of unity among the Kabbalists, vid. Massignon, *Essai*, 80, and all the other letters are derived from it. T. explains that *ma'ṭúf* implies that the letter is "inclined" towards itself, that is, the name is not other than the thing named. For this point of view, which was held by the Khárijites, vid. Massignon, *Passion*, 701. As this is contrary to the doctrine of the Imámites, whom Niffari generally follows, it is doubtful whether we should accept T.'s interpretation. The verse is obscure and seemingly isolated from its proper context.

46. Cf. M. 67. 9.

55. Vid. M. 12. 9 n.

56. A reminiscence of M. 11. 16.

65–69. The Moslem eschatologists were by no means unanimous in their enumerations of the tiers of heaven and hell. The commonest view is, that there are seven of each (vid. M. Asin, *Islam and the Divine Comedy*, 147 f.): but Ibn al-'Arabí himself speaks of eight tiers of heaven (*ibid.* 150 n. 3), and this is the view which Niffarí adopts here. The Qur'án mentions only seven tiers (S. 67. 3; 71. 14), a conception taken over from the Ptolemaic system, vid. Gairdner's translation of Ghazzálí, *Mishkát al-Anwár*, Introd. 26. A tradition states that there are eight gates to Paradise, and in the Qur'án there are eight bearers of the Throne (S. 69. 17).

70. Cf. S. 11. 123.

77. Ordinary believers worship God either in hope of Heaven or in fear of Hell, and their intentions in either case fall short of God.

80. God accepting a good deed would imply that He is really the agent: and as He cannot but be an agent of good, all deeds would of necessity be good.

81. For practice being sincerity, cf. M. 12. 21.

9. For "every servant" cf. A. 13. 2, 3; 22. 6–9. "I give him of everything," cf. M. 8. 51.

14. "the hearts whose bodies," vid. M. 8. 47 n.

15. Vid. M. 61. 4 n.

18. Vid. M. 33. 12 n.

19. Cf. M. 4. 3.

MAWQIF (65)

1. Vid. M. 36. 24 n., and cf. M. 20. 17.

4. Cf. M. 71. 15, which possibly belongs to this context.

5. As T. points out, the "servanthood of possession" implies a dualism, which is effaced by the condition of staying.

8. As stated at M. 64. 2, letter, name, and science are veils. For "secret," cf. M. 54. 4; A. 52. 2; 53. 1.

10. And this is the condition of the *wáqif*: vid. M. 8. 51.

MAWQIF (66)

1. Vid. M. 63. 11 n. For "weeping" etc., vid. M. 4. 4 n.

4. This verse ends f. 64 in G, and f. 65 which follows it is misplaced. The next verse appears at f. 72 as beginning a new and untitled *mawqif*.

5. The meaning is, that in God's vision the greatest calamities will leave the mystic unaffected, whereas during His absence the slightest distraction will be sufficient to destroy his whole purpose.

6. Cf. M. 28. 7.

7. Cf. M. 8. 53. The true mystic makes his calamities a means of attachment to God, just as much as the removal of them. T. has on this verse the following interesting comment: "A visitation once came to me in the mountains of Antioch, so that I lost my senses through it. Then a voice said, Dost thou wish to see God? I said, Yes. Then the voice said, Come up. And I felt my spirit separated from my body, from my feet upwards to my neck: and my soul was troubled, and I imagined that death had seized upon me. Now I had heard from the Shaykh before this incident that the mystic, when he desires a thing, must concentrate upon it, and then it is done. So I remembered this saying, and I said, Let me concentrate upon the returning of my soul to my body. This I did, fleeing from death: and it came to pass, and my soul returned to my body, and my senses returned. Then I repented of having sought my soul's return to me, and said, Would that I had not listened to this speech of the Shaykh, for through it I have fallen into error."

10. The words from "O my servant" to the end are interpolated from A. 24. 1; they hardly belong to this context.

MAWQIF (67)

At the beginning of this *mawqif* G has the date 358.

2. Cf. the description at M. 12. 10.

3. Cf. M. 33. 19.

6. Cf. M. 33. 1, 2.

8. Sc. that part of the mystic which is connected with other.

13. For he who knows God is beyond bliss and punishment.

5. Vid. M. 31. 8 n., and cf. A. 3. 18; 13. 1[illegible]; 14. 12. For the "[illegible]" of God, cf. M. 58. 3.

6. A beautiful expression of the complete accord between the lover and the Divine Beloved.

7. The Qur'ān teaches the creation of man from clay: cf. S. 6. 2; 7. 11; 17. 63, etc. For the "stretching-out" of the earth, vid. S. 79. 30. T. has this curious note: "When a carpenter takes a piece of wood in order to make a chair, he addresses that piece of wood, saying that he will make of it a chair, and he addresses every particle of the chair before it comes into existence, saying that he will make it, and the wood answers him, metaphorically speaking, Yes, and in like manner every particle of the chair says Yes to him."

MAWQIF (62)

1. The "night" here referred to is presumably the "Dark Night of the Soul," for the "ignorance" to be laid hold of is the "veritable" ignorance described at M. 11. 2 n. For this conception in the Ṣūfī experience, vid. Nicholson, *Mystics of Islam*, 166 ff. The "descending" of God is of course His revelation in gnosis.

2. Vid. M. 29. 1 n. For *baḍā*, vid. M. 25. 10 n.

4. Vid. M. 25. 21 n.

MAWQIF (63)

1. "The sanctity is called eloquent because afterwards we read, Let that person in thee address Me whom I address (v. 6)." T.

5. Vid. M. 60. 8 n.

8. This "temptation" is the kind described at M. 58. 2 n.

9. For the "ineffable" vid. M. 34. 3; A. 4. 3. The existence (*kawn*) of things, which would otherwise be non-existent (*'adam*), is due to the joining with them of a divine quality: it is the *Huwiyya* of God which gives form to the *huwiyya* of the universe, vid. M. 49. 7 n. So it is with man, cf. M. 12. 1. For letter-name-meaning, vid. M. 1[illegible]. 13 n.

11. Cf. M. 66. [illegible] and vid. Introd. 7, where this passage is cited as evidence for the genuineness of the *Mukhāṭabāt*. For the principle, vid. M. 36. 22 n.

MAWQIF (64)

2. For the veil of the essences, cf. M. [illegible]. 19.

5. The essence of a thing cannot be known in itself [illegible] the senses and subject to the categories of the reason: hence [illegible] essence itself that science cognises, but the veil of the essence.

7. For "condition," vid. M. 37. 28 n., and cf. M. 55. [illegible]. The "conditioning" veil means the veil of the condition: and according to T. this is the reading of one of the MSS. known to him. The letter has two veils, an outer one (knowledge) and an inner one (condition): and it is only in the *wāqif* that these two are complete (vid. M. 7. 31), that is, only in him are they fully identified with their original divine state, in which they cease to be veils. Cf. M. 11. 7 n., M. 64. 10.

mentioned is doubtless that kind which is described at M. 36. 8, 11, viz. the temptation which restores to God. As for the last sentence of this verse, God is only witnessed ocularly in the next world: vid. Sarráj, *Kitáb al-Luma'*, 428.

3. The signs are diverse, and as indications they are useless: but their reality is one, being God's Self-revelation, and this is a sufficient guide. Cf. M. 13. 11.

MAWQIF (59)

1. Vid. M. 14. 12 n.

2. Vid. M. 56. 6 n. Gabriel is mentioned again at M. 60. 13. For the distinction between vision and the knowledge of vision, cf. M. 57. 4. "The lifting of the veil from that," sc. from the declaration that *there is naught like unto Him*. This "faith" vanishes before the direct knowledge of God.

4. "If the veil were raised gradually, so that the doubts of the people of faith concerning the direct vision were little by little removed, until they were transferred from the station of faith to the station of direct vision which is above it by slow degrees, they would find rest in that which appears after the raising of the veil. But God generally has another way with His saints: they fall upon the vision suddenly and completely. Many of them are terrified by this, and the majority being possessed by fear remain in their station. Such a man I saw in a monastery in Egypt. He was a Maghribí, and his name was Shaykh Abú 'l-Ḥasan al-Shádhilí (n. the founder of the Shádhilí order). One of the signs of fear that had overmastered him was, that when he was in the company of fellow-mystics and he fell to informing them of the visitations and revelations that came to him, he would cry out and lift up his voice as he spoke, until he was almost heard by those that passed by in the road. His bodily eyes were dimmed, but the eyes of his heart were bright." T.

MAWQIF (60)

1. Vid. M. 57. 15 n.

3. Night and day are at S. 2. 159 and 45.4 quoted as signs of God to those who understand and believe. This present verse lends support to my interpretation of M. 57. 17 quoted at M. 10. 10 n. Day and night are the *mawáqít* witnessed by the senses, and confirming the hearts' vision of eternity.

6. The "splitting" of the heavens is that mentioned at S. 82. 1. All things exist through the self-subsistence of God: therefore it is right to ascribe all things to Him, to "cast" them all upon Him.

8. For "name," vid. M. 18. 14 n. For the mystic inheriting the names of God, cf. M. 37. 3 n.: 55. 54; 63. 5, 7.

14. To this passage also appear to belong M. 74. 43, 44, verses which are manifestly foreign to their context.

MAWQIF (61)

1. For *taṣríf*, vid. M. 34. 3 n., and cf. A. 23. 9, 10; 38. 1.

3. The saint is here identified with the Perfect Man: vid. M. 8. 8 n.

4. Cf. M. 64. 15; A. 3. 2.

9. The meaning is, when the mystic no longer exists in reality with other hearts, but is entirely with God, then that is a sign that God has revealed Himself to him: and when the mystic is no longer regarding himself as the agent in his actions, then God is the mover of his heart. Vid. M. 53. 2 n.

MAWQIF (57)

1. Cf. M. 28. 7; 67. 64.

2. The word *kalám* is here used as the opposite of "silence": cf. M. 28. 10.

4. Because the real gnostic derives his experience from God.

7. The command which is affirmed by the intellect is the religious law, and that not affirmed is the special law which applies only to the gnostics. For the latter, vid. M. 14.

9. Cf. M. 12. 10.

13. Because it is only right to stay with God, not with gnosis.

15. For "preservation of the state," cf. M. 9. 4; 36. 38; 60. 1, 2; A. 38. 7.

17. Vid. M. 10. 10 n.

19. Cf. M. 59. 1, 2. The gnostics however are occupied with God, and therefore give no thought to the Hour, sc. the Day of Resurrection.

20. Vid. M. 8. 9 n., and cf. v. 18 supr.

22. T. explains this as meaning that it is wrong to continue satisfied in any spiritual station, because by this means one is only transferred from one station to another. In order to reach God, it is necessary to give up everything other than Him.

23. Cf. M. 9. 12; 28. 9 n.

26. Vid. M. 16. 6 n.; 52. 14 n.

28. Vid. M. 46. 6 n. Those that are intent upon God are veiled by their intention and therefore are not even such safe guides as those that are heedless of God, for these latter are at all events free from self-seeking. This is a profoundly true saying: for who has not known so-called "pagans" who approach more truly to a knowledge of the God they affect to deny, than those believers who are excessively occupied with their own prospects of salvation, and so succeed in shutting God out of their hearts?

31. Sc. God's Presence is a *ḥaram* which is secure against those who are foreign to it.

33. Cf. M. 67. 64; A. 28. 4, 5. Petition of itself has no magical value, to compel God's favour: it is only when the petition is made in the name of God, that God dispenses His bounty. In this case, from the mystical standpoint, God is at once both the petitioner and the petitioned.

MAWQIF (58)

1. For the doctrine of *yaqín*, vid. M. 19. 1 n.

2. For the doctrine of *huwa huwa*, to which reference is here made, vid. M. 21. 3 n., and cf. M. 49. 7 n. By "thy desire" I suppose that Niffarí means —if the word is his, for G does not possess it—according as you wish, any of the following varieties. The "temptation" here

8. For the meaning of *tamkín*, vid. Nicholson's translation of Hujwírí, *Kashf al-Maḥjúb*, 370 ff.

10. Cf. M. 54. 2.

MAWQIF (55)

This is the second *mawqif* of this name, cf. M. 43.

5. "modalises," lit. gives the correct grammatical form to, sc. makes it of avail. Cf. M. 12. 21.

6. "for a reality," sc. God.

8. Cf. M. 2. 8; 67. 39.

10. Cf. M. 57. 34.

11. Doubtless a reminiscence of the *bilá kayf* formula of the anthropomorphists: vid. Goldziher, *Vorlesungen*, 102, 121.

12. For *'ibárah*, vid. M. 28. 3; 34. 4. The term *ḥukúmah* is explained at M. 49. 4 n., which may also be consulted on v. 18.

21. Cf. M. 36. 14.

23. Cf. M. 11. 2 n.

31. Vid. M. 28. 11; A. 56. 18.

35. The subject of v. 12 ff. returns.

40. An explanation of M. 5. 7, vid. note *ad loc.*

42. This idea of "dying daily" is a favourite theme with the mystics: vid. Underhill, *Mysticism*, 261 ff.

45. Cf. M. 47. 21.

50. A reminiscence of S. 22. 52; 39. 23.

61. Vid. M. 1. 8 n. This verse seems to be an interpolation, for it breaks the triple formation of vv. 60, 62, 63.

62. So God calls to Himself at S. 59. 25.

63. All things proceed from God and to God return: S. 2. 151.

MAWQIF (56)

2. T. says, "his station before the things that appear is non-existence." I am not certain that this is the meaning: it seems more likely that Niffarí means that man after death is released from all the conditions appertaining to phenomena, and restored to his proper place as the intermediary between God and the world. By "death" is of course meant *faná*, vid. M. 50. 16 n.

4. The Pen (S. 68. 1) was for the orthodox Muslim actually existent in Heaven: and T. says that "it is nobler than man, but man is more perfect than it." He refers, of course, as he hastens to point out, to the Perfect Man.

5. T. writes: "There is nothing difficult in this passage, except the words 'if He causes me to listen on thy account, thou art for me listening, not a listener.' That is because man is the Pen in actuality, just as the Pen is man in potentiality: and so the Pen is an instrument for man. If man is caused to listen on account of the Pen, this is not on account of anything contrary to man: consequently, the Pen is hearing for man, while man is the hearer, not the Pen. He does not listen to the Pen but through the Pen: and the Pen is his in the same way as hearing belongs to the hearer."

6. This passage is inspired by S. 40. 7.

6. Cf. M. 13. 8; 51. 23.

7. Vid. M. 37. 25 n. As T. points out, the veil belongs to the genus of punishment because it is the Fire which destroys the veil: cf. M. 56. 3.

11. Vid. A. 16. 3 n.

12. For *'ilm ladunni*, vid. M. 36. 28 n.

13. The *wáqif* is beyond nearness and farness (M. 8. 82), and these are qualities (M. 33. 15) which are beyond the comprehension of gnostic and scientist (A. 56. 25).

14. T. states that by *ḥikmah* is here meant *shar'*, the religious law. In this sense it occurs frequently in the Qur'án in combination with *kitáb*: and this meaning fits in admirably at M. 15. 28, 35; 74. 31. But elsewhere in Niffarí, the word appears to have another meaning, esp. at M. 57. 26–30.

MAWQIF (53)

2. God is the *muqallib al-qulúb*: vid. M. 25. 5 n. Of this "motion of the heart" Madame Guyon writes (*Spiritual Torrents*, 24): "The heart of man is perpetually in motion, and can find no rest till it returns to its origin and centre, which is God: like fire, which, being removed from its sphere, is in continual agitation, and does not rest till it has returned to it, and then, by a miracle of nature, this element, so active itself as to consume everything by its activity, is at perfect rest."

6. For "jealousy," cf. M. 15. 5; A. 2. 3.

7. Niffarí again condemns *ta'wíl* at M. 70. 30: it involves the exercise of intellect and mind, and this is contrary to the principle of complete self-surrender.

10. This verse seems to be out of context here, and should perhaps be assigned to M. 33. 20.

12. Cf. M. 8. 73. "The gnostic begins with good actions, and is therefore approved of in that respect by the theorist: but the visionary begins by passing away from himself, and is consequently beyond the comprehension of the gnostic from the very first." T.

13. Cf. M. 8. 59. For *mushahadah*, which only occurs in this passage, vid. M. 36. 44 (*shahádah*): Niffarí does not seem to have taken any exception to this form of the word, vid. Goldziher, *Vorlesungen*, 163.

14. Gnosis still retains the dualism of knower and known: but in contemplation, unity is achieved and gnosis is banished.

15. The contemplative has a theory all his own which, being based on the direct experience of God, is far beyond that of the ordinary theorists: a new dispensation is given destroying the old.

MAWQIF (54)

G has the date 358 written at the beginning of this *mawqif*.

1. Massignon defines *sakínah* (*Passion*, 742): "l'accession de la raison à cette vision pure de l'essence divine, qui est la préfigure spirituelle du dénouement humain dans l'union mystique."

5. Sc. they depart from God possessing a *'ilm rabbání*: vid. M. 36. 28 n.

6. For "calling unto God," vid. M. 35. 7 n. This whole passage is based on S. 48. 26.

11. Man must still retain his essential creatureliness, otherwise he will fall into spiritual pride on account of the divine favours which he has experienced.

12. The "companion" is that mentioned at S. 43. 35–7; 50. 22–6.

14. For the "barrier," cf. S. 36. 8. The meaning appears to be that it is better to be in Hell with God than in Heaven without Him. The commentary of T. is useless here, for he adopts the reading *sharr*, which must be inferior, in view of the context, and then gives a lengthy explanation of that. If we have understood the passage correctly, this is a singularly bold metaphor to adopt, especially when in the next verse we are told that the attractions of Paradise are many and powerful but specious and unreal, if God is absent from them.

16. T. notes, as a variant for *lan tardni*, *tardka*. Sleep, he says, is the brother of death: and by death is meant *fana*.

18. Vid. M. 25. 10 n.

19. On this verse T. observes it is out of context here: I do not know of any context to which it could be conveniently assigned. The next verse is also not particularly apposite here: but both are of such a general character that, for want of better, they might just as well be placed here as in any other place.

MAWQIF (51)

1. Man must abandon the idea that he is the agent.

7. For *sakinah*, vid. M. 54.

8. Cf. M. 8. 83, 99.

10. For *ḥukm*, vid. M. 37. 28 n. As the *'árif* possesses *ma'rifah*, so the *ḥákim* possesses *ḥukm*.

12. That is, the man who is concerned with other than God finds his diversion in passing among things other than God. T. observes that when people who are veiled from God sit conversing, their conversation is free from the mention of God, and they are bored if He is referred to. He then relates that he has seen Shaykh Muḥyi 'l-Dín ibn Saraqa, when compelled to speak of some worldly affair, close his narrative by mentioning God, and then he has been shaken with joy at the mention of God, and become, for all his years, like the branch of a *bana* tree. (This comparison is a favourite one among the poets for a young girl: vid. Lane s.v.)

13. Man in his dealings with the world other than God has the power of elevating or debasing it according to his own state of soul: so, in mixing with other men, he leads them towards either Heaven or Hell (v. 14).

16. Vid. M. 7. 12 n.

22. For "my station," cf. M. 13. 7; 14. 12; 19.1.

MAWQIF (52)

At the beginning of this *mawqif* G has written in a small hand "in 358."

2. Cf. M. 15. 2.

3, 4. Vid. M. 51. 1 n., and cf. M. 12. 10.

6. Darkness is limited by light, but there is no limit to light.

7. "Thou" is the meaning of the whole of phenomenal existence, we read at M. 4. 8: and doubtless that is the key to this difficult passage. Phenomena *per se* are in darkness, sc. in non-existence: but when viewed in their relation to the Perfect Man, they have an existence which may lead them to God. The remainder of this remarkable verse sketches the skeleton of the doctrine which was afterwards developed by Jílí, and is described by Nicholson, *Studies in Islamic Mysticism*, 83 f. "Jílí calls the simple essence, apart from all qualities and relations, 'the dark mist' (al-'amá). It develops consciousness by passing through three stages of manifestation, which modify its simplicity. The first stage is Oneness (*Aḥadiyya*), the second is He-ness (*Huwiyya*), and the third is I-ness (*Aniyya*). By this process of descent Absolute Being has become the subject and object of all thought and has revealed itself as Divinity with distinctive attributes embracing the whole series of existence." It is interesting to note that this present passage supports the derivation of the term *aniyya* from *ana*, as distinct from Massignon's derivation of it from the particle *anna*, vid. *Passion*, 565 n. 3: cf. Nicholson, *op. cit.* 96 n. 2. The "He" that manifested the manifests is the *Huwiyya* of God, whereas the former "he" is the *huwiyya* of the universe (vid. *ibid.* n. 1). We have here a mystical experience which is the contrary process to that of the divine descent. The manifests are the *aniyya*, the "worlds of abiding" are the *huwiyya*: God manifests His *Huwiyya*, and both *aniyya* and *huwiyya* pass away, and there remains the *Aḥadiyya*, sc. the "spirituality," vid. M. 37. 28 n.; 56. 4; A. 12. 13.

9. Vid. M. 13. 8 n.

11. The mentioning of God's name is a recollection, and recollection implies the survival of self. Vid. M. 5. 7 n.

12. Man is between the *huwiyya* and the *Aḥadiyya*: he is the link between the timeless, spaceless order of God, and the time-space order of the universe.

MAWQIF (50)

2. This verse seems very obscure. Who or what is the "physician"? Perhaps it is the created world, viewed as an aspect of God. The people who retain their "choice" practise abstention, but with a view only to material advantages, and not for the sake of God. But it is doubtful whether we are right in translating "promise."

3. They are formerly united to the will of God: but then God gave them freewill, and they have not yet converted their will to God. Hell is the reward of unconverted will (v. 5): but man must not shrink from the responsibility of freewill (v. 4), but must exercise it, in order to convert it to God (this is the meaning of the "quenching of Hell-fire").

6. Man inevitably regards his *ḥarakát* as the product of habit: but this is an error, for God is really the *muḥarrik*.

7. Sc. both are connected with means to God, and not with God Himself. Cf. A. 30. 16.

10. "Empty desert" is a symbol for the casting-away of all secondary means. The second half of the verse is evidently meant to refer to the experimental *mi'ráj* claimed by many mystics (vid. M. 13. 8 n.), for the very word *'araj* is used.

itself better than that of T., that the verse means that by existing through God the mystic is master of himself.

31. T. observes that although this is the reading of all the MSS. which have fallen into his hands, it is not very satisfactory, and he would be prepared to adopt any variant that gave better sense. Perhaps then we should read *zabd*, which is the word used in a tradition for the "gift" of unbelievers which Muḥammad refused to accept (vid. Lane s.v.). But as the next verse is also extremely difficult to understand in this context, it may well be that both have been wrongly interpolated here.

MAWQIF (48)

1. This seems to mean that man is a stranger coming into the midst of phenomena, and then departing, but never at any time really part of the phenomena. I prefer this interpretation to that of T., who says that the "scent" is the individuality of the mystic, which is really non-existent.

3. Riḍwán is the angel who keeps guard over the gate of Paradise, and Málik the angel who keeps guard over the gate of Hell. The meaning is, that knowledge is connected with the desire for Paradise and the fear of Hell.

5. "death" here probably stands for *faná*.

8. Vid. M. 37. 25 n.

14. Vid. M. 12. 9 n.

17. Cf. the tradition quoted at M. 1. 3 n.

18. In this verse Niffarí extracts himself from a notable difficulty into which he had fallen, namely, that although he declares frequently that the highest moments of ecstasy transcend speech, nevertheless, after emerging from them, he has no difficulty in writing down the communications which he alleges he received during those moments. One is reminded of the experience of Coleridge, who wrote down his *Kubla Khan* entire after a dream in which the poem seemed to be dictated to him: and the phenomenon is in fact somewhat akin to what is called "trance-mediumship," in which the sensitive has no knowledge of the words that pass his lips, or are formed by the pencil in automatic control. Jalál al-Dín Rúmí dictated whole passages of his *Mat͟hnawí* while in a state of deep trance, and St Catherine of Siena composed her *Divine Dialogues* under similar conditions. There seems little reason to doubt that the experience which Niffarí here describes was of this psychical order, and entirely genuine.

21. This verse seems more appropriate to follow M. 47. 13, and should probably be transferred thither.

MAWQIF (49)

4. For *ḥukúmah*, vid. M. 37. 28 n. It appears to have the same meaning as *ḥukm*. Each created thing consists of two parts: one is a quality of God, the other is a peculiar condition. These are quite separate, but the latter may gradually be approximated and finally identified with the former, when *faná* is achieved.

5. Vid. M. 3. 5 n.

MAWQIF (47)

Those that are veiled by God are those that see in phenomena nothing but God, while those that are veiled by creation are those that see in phenomena nothing but form: both are in error, because both have grasped only one aspect of the truth.

1. This is a description of the experience of those who are veiled by God from God: they suppose that they can see God in themselves, but this is an error. Niffarí here parts company with the thoroughgoing pantheists, such as (apparently) Bisṭámí and Ḥalláj, and demonstrates the eminent sanity of his outlook.

3. "they would not have said, No." This probably refers to the opening word of the Muhammadan profession of faith. This was the subject of much discussion among the theologians and mystics, and Niffarí here appears to mean that this word in the profession of faith is not permissible to those who have experienced *mushāhadah*.

4. Relations with ordinary men must not be interrupted for the sake of prolonging the divine experience after its time is past: for more benefit is to be derived from the intercourse of ordinary people than from waiting for the renewal of an experience which is already past.

5. The mystic must however conduct himself in the market of the world like a poor man calling his wares, not like a rich merchant sitting down and waiting for others to come to him: that is, he must remember the essential not-being of self.

6. Because spending implies a regard for the value of possessions, and this is not permissible to the mystic.

7. God does not present Himself to men openly on the road of belief or intellect.

8. Whereas the true mystic is in neither, but with God. The slave acts because he expects no reward: therefore his actions are single, and he is rewarded with Paradise. The freeman acts and expects a reward: therefore he is rewarded—with Hell.

9. This rather enigmatic saying appears to signify that in Paradise the worshipper of God is washed of his impurities until he is fit to see God.

11. Because "whoso knows himself has known his Lord."

14. God is really the knower: if man thinks that he knows God, he is apart from God.

15. "thee" here meaning the apart-from-God identity of the mystic.

18. The reckoning of duties and acts of worship performed is not permitted to the mystic: only God knows how to judge of them.

20. We now return to the subject with which the *mawqif* opened.

21. In the preliminary stages it is necessary to exert personal initiative: but as the mystic progresses, such exertion must be diminished, until it disappears altogether, otherwise even the most strenuous exercises (v. 23) will be in vain.

26. The word *hujzah* occurs in a tradition: vid. Lane, s.v., who explains it as meaning "a means of obtaining access."

28. The persistence of the idea "I" and "Thou" is alone sufficient to keep the mystic apart from God. This interpretation commends

MAWQIF (45)

The following is an abstract of T.'s commentary on this rather difficult *mawqif*: "Anger implies the activity of desire in seeking vengeance of the person towards whom the anger is felt, and the name 'avenger' is one of God's names. Therefore, it is a mistake to suppose that it is from oneself that the anger proceeds, for this would imply the existence of two that are angry: and this is impossible. If then the mystic is angry, God cannot be angry, and *vice versa*. In the same way, if phenomena enter into the wrath, that is, if it appears that wrath proceeds from them, God expels them from the wrath by showing that the wrath only proceeds from Himself. The same applies equally in the case of approval. Everything shoots, that is, it derives strength from God. The wind is here imagination (*wahm*) and doubt. The 'dunghill' is this world, and the 'dogs' are its people: the 'castle guarded' is the concealment of Unity."

MAWQIF (46)

"He means here by *tīh* the straying of mystics in their search for the path to God: and, by God, I have never seen any finer expression for describing the state of man on this path, nor any more appropriate simile. Travellers are of two kinds: those that travel on the way of religious law, that is, the followers of the prophets, and those that travel on the way of intellect, namely, the philosophers and those that study them." T.

1. Those that look towards the sky are the philosophers, and those that look towards the earth are the mystics, who examine themselves.

4. It is dangerous to follow those that are joined, sc. the advanced mystics, because they have states and practices which are incomprehensible to the ordinary man. T. explains that "needle" is *'ilm* and "thread" is *ma'rifah*: the needle moves about freely, and the thread, which is connected with it, joins between one thing and another.

5. "Sit in the eye of the needle," that is, the place where gnosis proceeds from knowledge. The mystic is to allow the gnosis free play, and must not interfere in any way with its course. The mystic must reach God alone, unaccompanied by ordinary men: God forgives the variance of ordinary men, because they are not His Elect. They are "free," that is, they are excused.

6. T. explains that the seeking of God "in him who is the boldest" is enjoined because such people, although they do not know it, partake of the "masterful" quality of God, and are free from the "slave-mentality" of more righteous men. The "sword" is the religious law: the mystic must not be severe in his use of it, because he belongs to the condition of contemplation, and is therefore subject to rules different from those of the ordinary man. "Be at enmity" in the condition of the veil, but reject the results of that enmity when in the condition of contemplation.

7. This verse, according to T., is the only place in the *Mawāqif* that refers to the condition of *baqā ba'd al-fanā*. The "rich" are those that experience this condition, while the "poor" are those that only experience *fanā*. God sees with him neither rich nor poor, because he comes to God alone: and by "species" is meant multiplicity.

suppose that they are then still non-existent, or identical with God (*huwa*). Niffarí here lays his finger on the very point through which mystics have always been charged with pantheism. It is the gravest possible blunder to interpret the lower state in terms of the higher.

MAWQIF (41)

1. The condition referred to is that in which the mystic retains no personal attributes: even recollection is then unlawful (vid. M. 5. 7 n.), for it interferes with real recollection, sc. that there is nothing other than God. The "face" of everything is its reality, and that is attached only to God: its "back" is its aspect in the veil, sc. in the ordinary world, and that is connected with the sacred law.

3. For "whoso knows himself has known his Lord," and the identity of subject and object is now complete. The state of "the turning of the eye" or, as T. takes it, "the conversion of the essence": my rendering refers the words to the act of regarding first God and then the self, and finding them to be identical; T.'s refers them to the actual changing of the personal identity into the larger identity of God.

MAWQIF (42)

1. "I shall not contract," for this would imply a distinction between God and light, whereas the two are one.

2. "to seek after His approval was to disobey Him," because it implies a certain degree of personal initiative. The ordinary obedience is also defective, because it implies the existence of an obeyer and an obeyed: so with the ordinary self-regard.

MAWQIF (43)

1. "Glory be to thee," cf. the famous saying of Bisṭámí, "Glory be to me!" For the interpretation and condemnation assigned by Ḥalláj to this saying, vid. Massignon, *Kitáb al-Ṭawásín*, 176 f.

This *mawqif*, like those preceding, is concerned with the exalted condition of identity between God and the mystic, and the error of retaining any kind of personal feeling. In this condition, as is stated in v. 3, there is a complete reversal of previous rules, apparently, and ordinary worship and practice become blasphemy.

MAWQIF (44)

This is undoubtedly the finest of all Niffarí's writings, and deserves a place of honour among the most famous descriptions of mystical experience. Like the preceding, it deals with the passing-away of self in God.

3. For the speaking of phenomena, vid. M. 13. 8 n.

clearest possible way his complete absorption in God and his insight into the worthlessness of everything other than Him.

MAWQIF (39)

This is T.'s commentary on this *mawqif*: "By this sea is meant the bewilderment resulting from the divine epiphany: the mystic is bewildered between the regard for the world of reality and the world of creation. He does not name it, because if He named it, its phenomenality would be realised, for everything is named in respect of its contingency and creatureliness. As for the special aspect, God gives it no name: this point is mentioned by Ghazzálí in his *Mishkát al-Anwár*, with reference to the words *Everything is perishing except His face* (S. 55. 26). His treatment is lucid, but he deals with the intellected and not the contemplated aspect of God. God says, 'I did not name it, because thou art mine, not its': that is, if I informed thee concerning its name, thou wouldst be drawn to its creatureliness, and thy inward part would be occupied with my creation to the exclusion of My Reality, whereas thou belongest to Me, not to creation. Then, whoever knows other than Him, is the most ignorant of the ignorant, because He has no other, except in respect of phenomenal existence: and that is the respect of the people of the veil, because contemplation banishes it. Then, whoever regards phenomena with the eye of the Real, finds that they call him to the Real, not to themselves: but he will be punished unless he realises that it is the Real that calls him, not phenomena. 'I must needs have thee,' because man is the shadow of God and is made in His image, and the shadow is inseparable from the object shadowed. So there is a correspondence between the names of God and phenomena, such as Provider and provided, Creator and created, etc. 'So seek of Me both food and raiment,' manifest thy need of Me in both small and great things in thy human aspect. 'And I shall rejoice,' for I shall see that thou hast known: for "I was a hidden treasure and was not known, and I desired to be known." 'Sit with Me, and I will delight thee,' sit with Me in observance, and I will rejoice thee by making Myself known to thee. 'Look upon Me,' let the mystic compare the names of his servanthood with the names of God, and not be occupied with other than that. Man is the only existing thing that deserves that God should look at him, since he is the vicegerent of God. 'When thou bringest Me . . . nor I to thee,' man must bring to God nothing but God, and he must see God in all things."

MAWQIF (40)

1. "The balance," in which the actions of mankind will be weighed on the Day of Judgement: cf. S. 21. 48.

2. T. observes that the words *huwa dhá tanṣarif* are a peculiarity of the dialect of 'Iráq: vid. Introd. 3.

As T. points out, the object of this verse is to warn the mystic against being influenced after his emergence from the mystical condition by the experiences proper to that condition. In the lower state, phenomena do exist, and are other than God, and it is a mistake to

22. Patience, contentment, and power are inferior states, because they depend upon a condition other than God.

25. Cf. M. 48. 8; 52. 7, 8, 9.

26. The reading of T. does not make sense, even though he tries to explain "other" as meaning "that which is sought."

27. T. explains that the gnosis which is destroyed through the absence of fear is the gnosis that is revealed from the world of majesty (*jalál*). For the place of fear and hope, vid. M. 15. 18 n.

28. Thus, if God be the companion, then He rules the condition of the thing, that is, He substitutes His condition for that of the thing. For "spirituality" cf. M. 11. 11 n. For "speech," vid. M. 37. 6 n.

29. And accordingly the gnosis revealed through silence is superior to the gnosis revealed through speech.

30. "an obligation": it obliges the speaker to speak, and the listener to listen.

32. Vid. M. 2. 9 n.

33. Cf. M. 1. 1; A. 30. 20.

34. Cf. M. 2. 6; A. 56. 25.

MAWQIF (38)

At the beginning of this *mawqif* G has the following statement: "The text of the three parts written in the year 352." B T have in v. 1: "And He said to me in the year 352." For similar instances of dating in the text, vid. M. 52; 54; 67; 68; 76; A. 23; 25; 29. This accumulative evidence points very strongly in favour of the genuineness of the tradition it represents, especially as the latest date mentioned—361—is in conflict with the date assigned for the death of Niffarí by Ḥájjí Khalífa.

1. For this metaphor of the sea, vid. M. 6 *passim*. Both T. and A. understand *ḥaqq* to mean "God's right," sc. the right that the mystic should be connected with Him and not with otherness: but it seems to me permissible to suppose that here Niffarí is rather thinking of God in His Reality, and so I have translated. This gives greater point to the gradation: Vessel (sc. means of devotion), journey (sc. mystical path), shores (sc. the idea of a beginning and an ending), and names (sc. as opposed to realities).

"the hearing is lost," which is the reading of G M, is supported by the note of T. on the passage. The ear hears the words "reality" and "sea," and is confused by the opposition they contain. "the sparklings" is a reference to the doctrine of the *núr sha'sha'ání*, vid. Massignon, *Kitáb al-Ṭawásín*, 138 n. 3; *Passion*, 231 n. 6, 7, 614.

2. "save the vision of it," sc. and the vision of God is not.

3. "the whole of it," sc. the whole of creation: God is now seen to be the sole agent.

5. "I saw nothing," for God alone is now the object of the vision. This is the "transforming vision of God" (vid. M. 12. 7 n.) which gives the mystic power over everything.

6. "a trial," because it tempts the mystic to forget God, and to indulge in the most dangerous kind of spiritual pride. This is perhaps the most striking passage in the whole of Niffarí, for it exhibits in the

35. On this verse T. quotes Ibn al-'Arabi as saying, "He does not mean that the world is absent and never appeared, but it is God who appears and has never been absent." This does not appear in the commentary of M. and I do not know what T.'s authority is.

38. Cf. M. 36. 22.

44. Cf. M. 53. 13, 14.

MAWQIF (37)

1. To this context M. 36. 27, 29 appear more properly to belong.

2. Pure affirmation and pure negation are alike incapable of being presented to the human intellect, but each must have an admixture of the other.

3. E.g. the gnostic at any rate knows God to be merciful, and he may also himself take on the divine quality of mercy.

4. According to the principle laid down at M. 36. 22.

6. Cf. M. 55. 31, 32; A. 30. 16.

8. In each case personal initiative is shown: and this would be the explanation of the reading of B I L T: "Every gnosis is caused to remember Me."

9. My reading here is based on that of G M. The word *naf'* is required by the occurrence of the contrary idea of *darr* in the following verse: cf. A. 6. 4, 5. As gnosis becomes more perfect, fear is banished, together with the expectation of profit. In the early stages, the gnostic is greatly absorbed with the consideration of the benefits he is likely to derive from his gnosis, and at the same time, by a natural psychological process, he is filled with fears lest his hopes may be disappointed. This appears to be the idea in Niffari's mind here. T. explains his reading thus: "Revelation effaces the personal characteristics and banishes the attributes (*nu'ūt*): therefore fear only continues in the gnostic according as he has not passed away from his attribute, but survives during his gnosis."

10. Cf. M. 3. 7, 8.

12. For "lights," vid. M. 1. 8 n. If the mystic divulges anything of the nature of God, even to an experient of the highest degree, he is consumed. Perhaps, however, in view of the content of v. 14, we should take this verse in a rather different sense. "When thou mentionest Me before a stayer, and dost not describe Me, there will rise, etc."

17. According to M. 53. 13, 14 contemplation is a higher stage than gnosis. If Niffari is consistent, then, we must suppose him to mean that love is also higher than gnosis: and this I think is indeed his meaning in the next verse. Love of God is nearer to the realisation of identity with God than gnosis, for gnosis permits the experience of self to remain, inasmuch as it leads to the realisation of the true nature of independence of self: but with love there is no thought of self, only of the beloved. T. however takes the passage in another sense, stating that love is one of the stations of the common run of people, whereas gnosis is one of the stations of the elect. This is contrary to the theory developed in the *Mahāsin al-Majālis* of Ibn al-'Arif, which, as has been shown (M. 13. 11 n.), is indebted to some extent to the *Mawāqif*: I am therefore all the more inclined to reject T.'s interpretation.

method of combating a sin is to examine it thoroughly in all its aspects, so as to become equipped with the means of countering all its advances. So temptation actually becomes an instrument of assistance to the advanced mystic, as stated in vv. 8, 10, 11.

13. A. says of this verse that it is "the most notable in this book, that of which men are in greatest need of knowing, and the widest in knowledge of God." It is of course the "veritable" ignorance which is meant here: vid. M. 11. 2 n.

17. The expression of thought in this verse is very obscure, and I am not entirely satisfied that the text is sound—for example, we have in G a corruption of the first order—but the sense appears to be fairly clear. All phenomenal objects are in real essence of the dust, that is, non-existence: it is only in the mirror of the eyes, sc. in their presentation to rational creatures, that they take on a form resembling being. This is their "essence in the vision of the eyes." Then God puts into the heart of the mystic a real knowledge of the case, and he becomes satisfied that the "real essence" is of the dust, and sees God as the cause of this transformation, being no longer led astray by the distorting eyes that regard only phenomena. There is behind this obscurity the Neoplatonic conception of matter as formless and non-existent. Margoliouth's translation of this passage (*op. cit.* 192) contains several blunders.

18. "Helpers," sc. the spiritual shaykhs and adepts: vid. M. 35. 9 n. The second part of the saying refers to the time when the essence of the mystic has been truly converted into what is of God, and he will be able to dispense with all human aids to saintliness.

19. Time and plurality are categories of the mind which pass away when complete union is achieved.

20. "the gate," sc. the first step in the spiritual road. Niffari here distinguishes between two types of *waqfah*: that in which the *wáqif* still persists, and that in which both *wáqif* and *waqfah* pass away in God. Cf. M. 8. 74, 105.

22. T. quotes the tradition: "Address men according to the power of their intellects."

23. Cf. M. 15. 38.

24. For the meaning *na't*, vid. M. 65. 1, 2. T. explains that the difference between *mablagh* and *na't* is the same as that between *maqám* and *ḥál*. For the difference between *na't* and *wasf*, vid. Sarráj, *Kitáb al-Luma'*, 351; Massignon, *Passion*, 521.

26. Cf. M. 9. 13; A. 19. 20; 36. 4.

28. The *'ilm rabbání* is the same as the *'ilm ladunní* frequently mentioned by the mystics in connection with S. 18. 64. For a discussion of the meaning of the term, vid. Massignon, *Passion*, 718: to the authorities there quoted may be added Makkí, *Qút al-Qulúb*, I, 142, "The rabbinical theologian is he who knows and practises, and teaches what is good." Niffarí defines this knowledge at M. 55. 23 as that "which has no opposite": at M. 63. 4 and M. 64. 20 he condemns it, but at A. 16. 8 he recommends it, and at A. 19. 12 he describes himself as possessing it.

29. "I am not that which thou knowest...," for God is in reality the *'árif* and the *jáhil*, when the mystic has entirely passed away in Him.

31. Cf. M. 1. 1 n.

12. This and the following verses are, as T. points out, a commentary on the Tradition "we are an illiterate community: we neither reckon nor write." T. explains thus the connection between writing and reckoning: "Writing is connected with speech, and speech is connected with thought (*fikr*), and thought is reckoning: and sometimes supposing (*ẓann*) is reckoning, as when one says, I reckoned him to be Zayd."

17. Sc. in each case to the exclusion of God.

MAWQIF (35)

1. "that thou mightest enquire of Me." T. refers to M. 9. 1.

2. "He means by 'afflict' the enduring of asceticism: for it is a heavy burden." T.

3. Vid. M. 14. 9 n.

6. Sc. according to the manner indicated in the *ḥadīth* quoted at M. 1. 3 n.

7. This and the following verses contain an excellent warning against the danger of excessive quietism. Pillar-saints afford a notable instance of the fatuity and even peril of contenting oneself with one's own supposed amelioration, to the exclusion of the equally necessary duty of calling others to God. There is no doubt that a more perfect type of character is produced by the communal life of devotion than by solitary asceticism: and this is the very foundation of the system of religious orders in Islam and other creeds. Man is a social animal, and he approaches perfection only when this aspect of his composition is not neglected but developed to an ideal degree. This is the defence of organised religion against the plausible arguments of the ultra-individualists. The pillar-saints attracted attention to themselves, but not to God: they satisfied the quite vulgar instinct of morbid curiosity, but almost inevitably failed to kindle in their admirers the spirit of true devotion.

9. Spiritual direction is a δεύτερος πλοῦς which serves well when direct inspiration from God fails: cf. Ghazzálí, *Iḥyá*, IV, 45.

12. "Thy companion means thy attention which accompanies thee." A.

"through whom I have": he is the intermediary between God and the ordinary votaries, and he is responsible to God for them.

13. Vid. M. 14. 12 n.

15–16. Cf. M. 31. 8, 9.

19. Vid. M. 34. 1 n.

20. Both T. and A. take *al-dunyá* to be the subject of *takún*: I am not satisfied that this makes very good sense, and have therefore adopted a different rendering.

MAWQIF (36)

1. This condition of being beyond the *mawáqif* causes phenomenal existence itself to be a *mawqif*. Cf. M. 34. 1.

5. The divine science in itself is perfect: it is only in its adaptation by the intellects of men that it becomes imperfect.

6. This is an excellent psychological principle. The only successful

letters of the Qur'án are created, a view opposed to that of the Ḥanbalites (vid. Massignon, *Kitáb al-Ṭawásín*, 152, 189 n. 8): and Niffarí extends the use of the word to designate phenomena generally.

10. The author returns to the matter dealt with in vv. 3, 4.

11. Vid. M. 25. 21 n.

12. Pure obedience consists in obeying God for no other reason than the certainty that there is no God beside Him, and this certainty is symptomatic of complete union.

13. This *mawqif* appears to be particularly full of interpolations, for here we return again to the theme of vv. 3, 4.

15. Here we pick up the thread of vv. 8, 13. The next verse is entirely foreign to the foregoing context, and I am inclined to think that the *mawqif* originally ended here, and another began with v. 16. But the beginning of this *mawqif* is also unsatisfactory, and the task of restoration in this present instance appears to be hopeless.

18. For the doctrine of the *shấhid*, vid. M. 8. 40 n.

19. This and the following verses are certainly out of context here, and should probably be transferred to precede M. 67. 2. It is a little significant that M. 67. 5, 6 deal with the subject which opens the present *mawqif*.

21. The meaning of this verse and of v. 18 is the same as that of M. 31. 3.

MAWQIF (34)

1. "Concentrated," sc. upon God. The sentiment is that of Francis Thompson's

> "The angels keep their ancient places—
> Turn but a stone, and start a wing!
> 'Tis ye, 'tis your estranged faces
> That miss the many-splendoured thing."

It is a delicate expression of the influence of the supernatural order upon the natural.

3. "A conjugation" with God as the conjugator. For the use of grammatical terms in the development of the Ṣúfí vocabulary, vid. Massignon, *Passion*, 571 ff. "the places of its gnosis," sc. that aspect which is susceptible to the moments of divine self-revelation.

4. Cf. M. 28. 3; 55. 15–19. T. notes as a variant [illegible], which he tries to explain, but which is obviously a wrong reading.

5. A discussion of the difference between *wajd* and *tawájud* will be found in Sarráj, *Kitáb al-Luma'*, 303 ff. Niffarí here distinguishes between the proper and improper uses of the Qur'án as a way of attaining ecstasy.

6. T. understands *kufr* in its root-meaning of "covering," and explains *'alá ḥukm al-ta'ríf* as meaning "in the opinion of the people of gnosis." A. appears to understand these words as meaning "as a means of imparting gnosis." The translation given seems to me to be more intrinsically probable.

8. Cf. M. 32. 6.

11. "causing to witness," sc. in the bestowing of a *shấhid*: vid. M. 8. 40 n.

A. says: "This is important, because otherness passes away until it returns to science: and the expression *ka-annaka* is used to maintain the convention of a dialogue."

8. "After vision, no excuse for opposition on the part of the mystic will be accepted." A. Cf. A. 3. 18; 13. 12.

9. Nothing can mitigate the outspokenness of this saying. Only the greatest saints were assigned the power of interceding with God on behalf of sinners at the Day of Judgement; and the greatest prophets had the faculty only in a limited degree: such is the doctrine of Ḥalláj (vid. Massignon, *Passion*, 746). But Bisṭámí was more pretentious, and prayed for the whole of humanity (*ibid.* 747 n. 1). Cf. also Nicholson, *Idea of Personality in Sufism*, 65 f.

10. The visionary has power over all things (cf. A. 46. 8), but even he must pass away before God.

11. "that whereof I have made thee ignorant," sc. that which transcends knowledge and is contained in the "veritable" ignorance: vid. M. 11. 2 n.; 55. 23.

MAWQIF (32)

4. Cf. M. 37. 7; A. 14. 7; 30. 16.

9. "I reveal Myself to thee in thy sensual and intellectual vision." T.

10. "that which I have removed and will remove." I take this to mean, that which God has removed in eternity and is now removing in time. T. takes the first verb in the second person, and explains it as meaning that God is really the agent in the mystic's removing.

14. "The thing invites first to itself and then to its maker." A. G adds at the end of this *mawqif*: "End of the six parts, and Praise belongs to God."

MAWQIF (33)

The phrase "Fair Pardon" is evidently an imitation of the Qur'ánic *fair patience* (S. 70. 5), an expression which gave rise to a technical term in the Ṣúfí vocabulary, vid. Qushayri, *Risálah*, s.v. *ṣabr*. It is a little remarkable that M. 72 has the same title as the present *mawqif*. A reminiscence of the phrase also occurs at A. 14. 11.

1. This is a matter which is discussed by Hujwírí, *Kashf al-Maḥjúb* (Nicholson's translation, 296). Tustarí and others held that penitence consists not of forgetting one's sins, but of always having them in mind: Junayd and others held the opposite view, namely, that repentance is not complete until the sins leading to it are completely forgotten. The superiority of the latter counsel is pointed out by Sarráj, *Kitáb al-Luma'*, 44 f. It refers only to the sins committed by the adepts, and Dhú 'l-Nún said, "The sins of the saints are the good deeds of the pious," a saying which is also quoted by T. in the present context, as at M. 25. 2. I have adopted the reading of G M, in preference to that of the other MSS. which is easier, and therefore more likely to be corrupt.

9. For the doctrine of *ḥarf* as found in Niffarí, vid. Introd. 21 f. The word *maḥrúf* occurs again at A. 17. 2, 12, 14: it appears to mean that which is composed of *ḥurúf*. It was the doctrine of Ḥalláj that the

4. Vid. M. 14. 9 n. The principle is that expressed at M. 28. 8.

5. Cf. A. 52. 9, 11. At M. 30. 3 we read, "Vision belongs to the elect, absence to the common": if the man who is absent from God acts on the principle that he sees God, it is easy to see that he will fall into grave danger.

6. Cf. M. 64. 15; A. 47. 1.

7. The elect alone comprehends and is comprehended: cf. M. 7. 14.

8. My conjecture is based on the reading of G: cf. M. 14. 11; 68. 6; 74. 21; 77. 11. A. explains the reading of M as meaning "its witnessing that otherness is otherness."

9. Sc. the elect and the common.

12. Preservation, that is, of the *ḥál*: cf. M. 9. 4; A. 39. 7.

15. Vid. M. 5. 7 n.

21. Ignorance contents the sincere, who nevertheless fall short of the ideal of God's true servant: cf. M. 65. 3; 67. 60.

22. Vision is the remedy of the disease of absence: and the attainment of vision exempts from the servant-aspect, because it transforms man into the likeness of God. Vid. M. 12. 7 n.

23. Cf. A. 34. 22; 39. 6; 52. 7.

MAWQIF (30)

3. Absence implies a contrary condition of vision, and is thus a degree of service. He who experiences neither vision nor even absence is entirely estranged from God, and follows Satan.

5. Cf. M. 23. 8 n.

6. A classic definition of the difference between *du'á* and *mas'alah*, devotional and petitional prayer. Vid. M. 28. 7 n.; 71. 8.

8. A useful warning against a too easy conviction of the genuineness of the mystic's experience of relenting vigour in his training, and an indication of the depth of Niffarí's own spiritual life.

MAWQIF (31)

In G this *mawqif* is headed with the statement, "Copy of the fourth, fifth and sixth parts of the *Mawáqif*," which implies a division of the work into sections according to an early arrangement which in the other MSS. has now perished. Other examples of this division will be found in my notes on M. 38, M. 68.

2. For the expression "eye of the heart," cf. M. 74. 22; A. 34. 11; 36. 8; and vid. M. 1. 8 n.

3. After the vision of God, there is a measure of revelation even in veiling: rather, the mystic is in a condition transcending both these terms, for he has escaped from the region of opposites. Vid. M. 19. 7 n.

4. "The fruit," says T., is the fruit of good works.

5. Cf. M. 20. 19.

7. T. is puzzled by this saying, for he gives two alternative interpretations: (*a*) when thou seest and the act of seeing persists, and duality persists, it is as though thou hast not issued from science; (*b*) possibly it means, after the vision there remain the (material) things in the same condition as before, being perpetuated for a wise purpose.

MAWQIF (27)

1. Cf. A. 31. 1: "Thy attention to this world is nobler than thy enslavement to the next world." For the "veil of the next world," cf. M. 18. 10; 64. 3.

2. For the form, vid. M. 1. 8 n., and cf. A. 2. 3; 13. 3. I am inclined to suspect that originally this *mawqif* consisted of seven verses, viz. M. 27. 2, 6; 25. 11; 27. 7, 8, 10, 11: the other verses have then been added because of the similarity of their contents. V. 12 would do better service by accompanying M. 25. 13, 14 than by remaining here.

5. "The expectant is in absence, the excusant is in presence." T.

6. "veil from Me their hearts," sc. refrain their desires.

7. Vid. M. 20. 9 n.

9. "The reward of the next world is given to those who obey God in this world according to the requirements of formal religion." T. This accords admirably with the context: but if we agree to regard this as one of the interpolated verses, there is no assurance that this rendering of *bi 'l-ḥaqq* is correct.

10. "The former see things as belonging to God, the latter see things as existing through God." T.

12. Sc. God will cause to pass away from the mystic all that is connected in him with other than God.

MAWQIF (28)

2. Margoliouth in translating this verse (*op. cit.* 190) follows the reading of B[1], an error which he might have avoided if he had read the commentary. The reference is of course to the ineffability of the Divine Vision: cf. M. 5. 5 n.

3. "that to which it is summoned," sc. the thing which expression is adequate to describe.

4. The verb *afāḍa*, as T. points out, is used in the sense of "pushing on" at S. 2. 194, and also generally of the circuiting of the Ka'ba on the return from Mina to Mecca (vid. Lane s.v.). I do not know on what authority Margoliouth translates "converse."

5. Vid. M. 25. 21 n., and cf. A. 4. 8.

7. Cf. M. 30. 6; A. 12. 9.

8. Sc. let it determine whether or not it is lawful to petition.

9. Cf. M. 27. 2; A. 34. 8. This is a perfect expression of *tawakkul*.

10. Cf. A. 30. 16: "In vision there is neither silence nor speech."

16. That is the supreme diagnosis of *ḥāl*: and as *dhikr* is the nearest thing to *al-madhkūr*, it is the best of all leaning-posts; but even upon it not too much reliance should be placed, cf. M. 5. 7 n.

MAWQIF (29)

1. Cf. M. 62. 2; 64. 2; A. 14. 8; 16. 3. "I am the Manifest," cf. M. 1. 1 n.

2. Cf. M. 31. 3: "When thou seest Me, revealing and veiling are made equal."

3. Specified at M. 64. 2.

MAWQIF (25)

2. The Qur'ánic sanction is: *He who brings a good work shall have ten like it, but he who brings a bad work shall only be recompensed with the like thereof* (S. 6. 161). As A. says, "The good deeds of the pious are the evil deeds of those that are brought near to God." Cf. M. 69. 5; 72. 15.

3. In the vision of God, the omission of the ritual acts is nearer to salvation than excessive preoccupation with them to the exclusion of God's true service.

4. Cf. M. 13. 6.

7. I take these verbs in the second person, and this I believe to be the best way of interpreting the verse: A., however, makes their subject the "hand of the heart," and interprets, "it (sc. the hand) neither laying hold of it (the heart) nor giving."

10. Cf. M. 1. 1; 3. 4. For *bald*, vid. Index A s.v., and cf. Massignon, *Passion*, 619 f.

15. "If you are veiled, then seek the company of those that are also veiled, and they will be of assistance: for those who are not veiled would be likely to cut you off from God, because you would not understand their actions." T.

16. For *ḥikmah*, cf esp. M. 57. 26–30.

18. The opening of this verse and of v. 20 is taken from S. 29. 69.

20. Cf. M. 2. 3 n.

21. For the expression *kun fa-yakún*, which occurs eight times in the Qur'án, cf. M. 28. 5; 33. 11, 12; 62. 4. This verse is based on S. 36. 82: vid. Massignon, *Passion*, 519 ff.

MAWQIF (26)

4. By allowing self to have a right as well as God, the mystic raises self to the same level as God.

5. "If His manifestation were connected with any cause, it would be established upon the cause, and the cause would be either the end of His manifestation or the prelude to it." A.

6. God is not the hidden depository of the world, for such a conception would involve an opposition between God and the world.

7. A statement of the transcendental immanence of God. In order that the mystic may arrive at a true valuation of gnosis, God transfers him to the lower condition of knowledge, and there, through the aid of His light, shows him that the domination of gnosis over him is not due to God's will, but to the overpowering influence of gnosis itself, or to his own leaning towards it.

9, 10. These verses look very much like an interpolation. "Thou submittest it to something," sc. and art not thyself submissive to it.

11. Cf. Junayd (ap. Massignon, *Recueil*, 51): "Affliction is the lamp of the gnostics, the wakefulness of the night-companions, the destruction of the heedless." The Prophet is reported to have said (ap. Sarráj, *Kitáb al-Luma'*, 353): "We confederates of the prophets are of all men the most afflicted" (cf. Nicholson's translation of Hujwírí, *Kashf al-Maḥjúb*, 388 f.).

15. This is the "exchange of persons" which takes place at the moment of complete mystical union.

through Him, in Him; not of them, for them, through them, in them. 'and they shall see the day to be eternal,' they shall not see the darkness of the veil thereafter. 'That is my Day, and my Day is never done,' the day of the essential witnessing, the condition of which is never done."

A. "'The night...intense,' he means the Day of Resurrection is near. 'Wake therefore...my house,' the heart of the believer. 'and desire to return to the heavens,' he explains this by saying, 'and my manifestation...lay hold on it,' that is, the changed earth, the earth of Paradise. 'it will not remain,' then he ends the discourse on the Resurrection by saying, 'And I shall loose the belt,' that is, that which is joined, 'and everything...war shall cease,' oppositeness shall cease in everything and its opposite 'And I shall strip...never done.'"

8. Niffarí's views on ritual prayer will be found at M. 8. 22; 12. 8; 30. 5; 47. 21; 55. 45; A. 9. 2. An examination of these passages should be sufficient to dispel Margoliouth's statement (*op. cit.* 188), "The third stage, *al-waqfah*...is that which constitutes the goal of the true mystic....He cannot pray: to do so would be to acknowledge that God is other than himself, and that there were things to be had other than that identity." Later, he writes, "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life." Good: but Niffarí has no intention of "flinging aside" the ritual form, he uses it and spiritualises it, as Ibn al-'Arabí did after him.

MAWQIF (24)

1. Cf. M. 29. 16: "Absence is the homeland of recollection."

4. Cf. M. 2. 3 n.

5. Cf. A. 1. 14; 3. 7.

6. "They have no will of their own: this is what Abú Yazíd sought, when he said, 'I desire not to desire.'" T. "They do not see in their hearts other than Me, that they should have an opinion concerning a thing, connected with the preceding vision." A. Cf. M. 76. 2, 3.

7. Cf. M. 12. 8, 9.

9. "Promise and threat belong to the conditions of otherness: and if one dislikes the mention of otherness, their conditions fall off, and one is transferred from the conditions of knowledge to the conditions of gnosis." T.

10. Vid. Massignon, *Passion*, 685 f. Cf. M. 77. 7.

16. "The Enemy," sc. Satan, as always in the Ṣúfís.

17. Cf. M. 15. 21 n.

19. This is the difference between God-inspired hope and man-felt hope and fear.

22. Otherness has a beginning and an ending: God has no beginning and no ending. A consideration of this fact will be sufficient to expel the mystic from otherness and convert him to God.

23. There is much probability that this verse should be transferred from here (where it is quite incomprehensible, although T. does his best) to follow M. 77. 4, where it is in a fitting context. I am also inclined to think that vv. 14 and 18 are interpolations: if they are omitted—and they can be without serious loss, and even with positive gain—the sevenfold structure of the *mawqif* is restored.

[illegible] God *has constituted man* (S. 30. 29), and He relates the [illegible]ation to Himself, while men are constituted according to it. 'and my goingforth from it by changing it,' when the friend witnesses this, he sees that the reality which was being revealed to him in the partial witnessings is in its essence free from the partial witnessings, and that being free is the 'going-forth.' The use of metaphor in this passage is frequent on account of the elegance it contains. By 'changing it' is meant that he sees what he formerly saw as a created thing being changed in its essence into a reality: and the Day of Resurrection is the essence of the changing. One of the Ṣúfís said, "I was veiled for some years, and I saw the Lord of the Temple, but not the Temple": and this [illegible] the changing referred to. He names this 'power' because He is the agent in this, and every act is through His power. 'and that is the last time that it will see Me,' hereafter he will not see that these manifestations are revelations of Reality, but he will see God alone, and that is the last he will see of the partial manifestations. 'But when I go forth, if I do not lay hold on it, it will not remain.' His essential manifestation through those manifestations and revelations is different from the partial manifestation which He previously caused him to witness. His 'laying hold on it' means that He establishes it in an essential self-subsistence. Know that in every rank of revelation, self-subsistence is revealed according to its degree: the self-subsistence of the essential revelation consists in the establishing of every thing in its essence, in so far as my friendship is with it. In that case, the essence exists alone, and its self-subsistence is through it, for it, of it: and this is the peculiarity of the essential revelation. 'And I shall loose the belt, and everything will be scattered,' by 'belt' is meant the world of 'kingdom and dominion,' together with the world of 'majesty' which is above that. Its 'loosing' consists in causing the servant to witness that the world of creation disappears in the *huwiyya* of the world of command, and that the world of command disappears in the Real, and that the Real disappears in the Reality, and otherness is banished in essence, and space and time are effaced. This parallel holds to a certain extent with the world of the after-life, except that it is after the completion of the Reckoning, even if the Book achieves its function The 'scattering of everything' is its passing-away in the abiding Real. 'and I shall remove my cuirass and my breastplate,' the transformation of the condition of knowledge into the condition of gnosis, in the sense that the tongue of knowledge, in so far as it possesses revelation for the understandings, implies that they will make war on God: as He says, with the tongue of revelation, *They will make war on God* (S. 5. 37). As for the tongue of gnosis, with this God has no enemy and no opponent. Here the passage has a breadth of interpretation, and for some it is easy, and for others difficult. 'And I shall strip the veil, and wear it no more,' after this revelation, His friend will have no veil forever: this is the feature of the essential revelation. 'And I shall summon my Companions, the ancients, even as I promised them, and they will come to Me,' in the tongue of gnosis, this means that the Companions of old are those whom He caused to witness His precedence in time, and made the non-existence of every one of them a necessary accompaniment of the witnessing. The 'coming unto Him' in this tongue means, that they will see their own being in the folding of His being, and will not see with Him other than Him; while their essences abide of Him, for Him,

unveiling and veiling, 'and daybreak becomes intense,' that is, dualism ceases in the contemplation of the friend of God. 'Wake therefore, O thou that sleepest' means the subtle human essence which was covered by the veils, and its sleep is ignorance; 'unto thy appearing' means, that which is revealed to thee other than thyself, as they say, The journey of the seekers ends in the possessing of themselves. 'stand upon thy prayer-rug' means the opposite of what is generally understood by the word *muṣallá*: men generally mean by *muṣallá* the place of prayer, but it is used by the revelationists to indicate the point in their progress towards God when they are annihilated, and that the power by which they pray is the self-emptying and forgetfulness of the senses, so that they are as it were non-existent. This is the *muṣallá* of the gnostic, and this is the state which demands of God His revelation for His people whom He has set upon their *muṣallá*, and it is their witnessing of the meaning of *Does there come on man a portion of time when he is nothing worth mentioning?* (S. 76. 1). 'Verily I shall come forth from the *miḥráb*,' that is, opposite the direction of this *muṣallá*, that is, the *miḥráb*: and that which is opposite the *muṣallá* here is non-existence, that is, the effacement of the characteristics to which he refers later in the words, "And God only exhibits Himself at the effacement of the characteristic." 'so let thy face be the first that I shall meet,' the face of thy non-existent reality: the reality of every existing thing other than God is only a kind of specification, and a specification is a non-existent thing; the being of the specification belongs only to God, and non-existence cannot be compounded with existence, so that there remains only the existence of God. This is clear to any man who has intellect or gives ear: this non-existent relation is the servant's face, and it involves the clearing of existence from what is other than God. One of the Persian Shaykhs says, "Make clear of self the asses' stable of self, for when it is clear, the king comes to the stable." 'Many a time have I gone forth unto the earth, and ever passed across it,' by 'earth' he means all gross substances. God has revealed Himself to His servant in His name of Manifest, that is, in the outward aspects of these gross substances, and then He veiled Himself from him because the revelation was not of the Essence. 'for now I abide in my house, and desire to return to the heavens,' the revelation is enduring, and the face of reality is not veiled from this servant for ever. By 'returning to the heavens' He means that He causes His servant and His friend to witness that what He was causing him to witness in the way of disclosure and revelation was only directed towards befriending him and making it easy for him to understand; otherwise the Real cannot be revealed. So 'reversion to the heavens' is only making His servant to witness that He is eternally in the heavens, that is, the Height: and by 'Height' He really means the negation of direction, because direction is lowness, and the negation of direction is height, and the terms 'lowness' and 'height' are only metaphors employed by God to express His Reality. 'and my manifestation in the earth is my passing over it,' the essence of revelation is passing-over, and by 'passing-over' is meant, the manifestaton of freedom from what is connected with the earth. 'with the marvel of my constitution,' the friend's witnessing of this passing-over is through the divine constitution, not through the intellect and understanding, which are attached to dogmas and habits. God says: *the constitution*

3. T. reads *shirk*, and has an ingenious explanation of that reading: but it seems better to read *sharak*, as more in keeping with *makr*.

4. "that which descends," sc. the gnoses and sciences: "that which mounts up," sc. man's deeds. For "riding-beast," cf. M. 69. 6; 70. 16; 7[illegible]. 8, 9.

5. Cf. M. 2. 8; A. 10. 9.

8. This begins the second half of the *mawqif*: and in order to make it correspond exactly with the first half, it will be necessary to assume that one verse has been interpolated, most probably v. 9. The experience now becomes more lofty. God no longer appears to be beyond phenomena, because the very conception of "beyondness" is a blasphemy. But the experience has completed its cycle, and God appears after the same fashion as He had at the beginning, except that the experience is now much deeper and truer.

9. Cf. M. 72. 13; 5. 7 n.

10. Cf. M. 20. 16.

14. Such as light and darkness, and all opposites.

15. Cf. M. 21. 3. Only God shows Himself and nothing beside Himself: and the light of His luminousness shows things as they really are. Cf. M. 8. 8.

MAWQIF (22)

1. God has created all things in diversity with one another, and in diversity generally with Himself. M. however reads: "I have manifested everything, and desired its essence, and desired by means of it my essence," noting the variant reading as an inferior tradition. (My footnote to the text *ad loc.* is deficient: please note this addition.)

2. Cf. M. 72. 12.

4. Cf. M. 4. 1–3.

7. "executing things firmly," cf. S. 27. 90.

8. For *jihād*, cf. M. 67. 52, 53.

9. Cf. M. 37. 27; M. 15. 21. To the latter context this verse, which (as T. observes) is out of place here, probably belongs.

10. Cf. M. 13. 13 n.

MAWQIF (23)

1. Cf. M. 48. 19.

2. For the conditions of "petitioning," cf. M. 28. 5, 7; A. 36. 16, 17.

6. Vid. M. 5. 7 n.

7. This is the second of the Mahdí passages: and, as has been already pointed out (Introd. 7), its presence here disturbs the characteristic structure of the *mawqif*. It is therefore permissible to conjecture that, like the similar passage at M. 5. 8, it is a later interpolation. As in dealing with that passage, so now I shall give the full text of the two commentaries.

T. "Know that this revelation is only an indication of what frequently occurs to the contemplatives of the Essence, not according to what passes the understandings of those who have no acquaintance with the meanings of revelations. The opening words, 'The night has set,' mean, the intensity of the darkness of the veil has ceased; 'and risen is the face of dawn,' which is the intermediate state between

expression *ḥusn al-ẓann* occurs in a tradition. There, the Muslim is commanded to think well of his fellow-man: here doubtless the intention is, to think well of God, and so T. takes it, giving a list of the different varieties of "certainty" and "good thinking." For a discussion of *al-yaqín*, with its Qur'ánic associations and its significance in the Ṣúfí vocabulary, vid. Sarráj, *Kitáb al-Luma'*, 70 f.; Nicholson's translation of Hujwírí, *Kashf al-Maḥjúb*, 381 f.

4. No shaykh can guide beyond the station which he has himself reached.

7. "In my vision there is no opposite," A. 34. 26. "When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself," A. 26. 3. For the "single vision," cf. M. 13. 7.

MAWQIF (20)

"His Archetypal House" is the heavenly counterpart of the earthly Ka'ba: cf. S. 52. 4.

1. Unknown to the majority of men, God has set in every temple, sc. in every human heart, the authority of His temple. Cf. M. 61. 4: "I have named my friend my friend, because his heart is friend to Me and to nothing else: for it is my temple, in which I speak"; A. 13. 9: "thy heart is my temple"; A. 25. 1; 30. 12.

3. A reminiscence of S. 2. 19: *The lightning wellnigh snatches off their* (sc. the misbelievers') *sight*.

4. "That is, the knowledge that thy temple belongs to the archetypal house." T.

6. A noble expression of man's complete dependence on God.

8. God is to be found in the heart: when God is there, then the heart belongs entirely to man, and otherness has no place in it.

9. Vid. M. 4. 4 n.

11. On this verse, T. quotes as apposite: "To lower the eyes is to transcend this world and the next; to gaze is to be imprisoned in this world and the next." These words are to be found at A. 12. 1, and this reference is important, as establishing that the *Mukháṭabát* were considered genuine by T.

12. Sc. the authority referred to in M. 20. 1.

13. If thou seest thy temple to be free of otherness, then thou wilt see all other things to be free of otherness.

16. Cf. M. 21. 10–13. The word *ḍállah* occurs in a tradition: vid. Lane s.v. *ḥaraq*.

17. *Faná* effaces the names and attributes of God, and establishes the true servanthood of man.

MAWQIF (21)

"No reality," sc. in what appears or is concealed, says A.

1. "God sends down His epiphanies upon sinners in order to turn them away from their sin: and then the same epiphany, when they have converted themselves, becomes the reward for well-doing." T.

2. For the expression *huwa huwa*, vid. Massignon, *Kitáb al-Ṭawásín*, 129 ff.; *Passion*, 644.

MAWQIF (17)

3. For "onslaught," cf. M. 11. 14, 16; 67. 65.

7. The implication being, as A. points out, that a created being is even less likely to arrive at an understanding of its Creator. The created-aspect has to pass away in a man, before he can hope to see God. God is only seen by man by virtue of Himself substituting His own attributes for the human attributes which have passed away.

9. According to Sarráj, *Kitáb al-Luma'*, 54, acquiescence is the last of the *maqámát*, and is followed by the first of the *aḥwál*.

10. Cf. M. 34. 1, 2, 3; A. 4. 3.

11. In this and the following verse, Niffarí draws a contrast between the world of phenomena and God. The former, after being manifested by God, proceed in the condition of mutual dependence and interconnection, but have no stability or self-reliance. On the other hand there is God, who is untouched by any part even of man's nature, and through whose direct provision man is lifted above the ruck of phenomena, and given in Him a permanence and a security. We see in these two verses how far removed our author really is from the charge of pantheism which in the past was so glibly levelled at the mystics.

13. Sc. if the hearts exerted all the power of their insight. Perhaps, however, we should follow the other tradition in reading *ḥamd*: then, by omitting 11, 12, which have little relation to the rest of the *mawqif*, we not only restore the sevenfold structure of the *mawqif*, but also bring it into line with the parallel passage in A. 4. 2, 3. For the sentiment, cf. S. 31. 26.

15. Cf. M. 37. 11.

16. For "quality," cf. A. 3. 16; 13. 10. Man, in respect of his creaturely quality, is limited: but knowledge opens a door to that which is unlimited, sc. God. Quality, by being stayed in its limitation of knowledge—for quality and perfect knowledge are irreconcilable—will emerge from its own more limited limitation.

MAWQIF (18)

1. "The form of staying is the mechanical acceptance of its theory." T.

2. For this list-form, cf. M. 67. 65, 68.

3. Cf. M. 33. 9; 55. 29.

4. Cf. M. 54. 12. Of letter, T. says: "In his technical language, it means every thing possessing form, whether the form be spiritual or corporeal, and hence everything that is other than God is letter."

5. Cf. M. 5. 7; 21. 9; 55. 40.

8. It is God who must drop the veil: and its number, according to the tradition, is 70,000, vid. M. 14. 14 n.

14. For the Ṣúfí doctrine of *ism*, vid. Massignon, *Passion*, 699 ff. Cf. M. 54. 12: "cast them (sc. names) unto name, for they are contained in name."

MAWQIF (19)

1. For "certainty," cf. M. 15. 14. The word *ẓann* is held by the grammarians to be the opposite of *yaqín*: vid. Lane s.v. Here the use of the two together may be for the sake of contrast: although the

32. But perhaps we should follow the reading of the majority, "if I do not regard thy heart," that is, if I do not detect in it gnosis, I look for theory, knowing however that theory alone is an insufficient guarantee of the validity of works.

39. Cf. M. 3. 8. There are three kinds of knowers: the natural, he who derives learning from what he hears, and he who needs to apply himself in order to learn.

42. For this meaning of *ḥikmah*, vid. Lane s.v., and cf. S. 2. 272.

MAWQIF (16)

Niffarí here has a foretaste of what will happen after death: cf. M. 12. 10. This seems to be a more probable interpretation than that of T., who thinks that it signifies merely a condition of *fanâ*.

"and I saw in it secret imagination, and the secret part was that which persisted"—this is the interpretation which seems most likely, although it involves rejecting the evidence of T. A., who agree in regarding *al-ghâbir* as here meaning "gone away, passed." As I take it, the *wahm* here referred to is a subjective experience on the part of the practitioner which prevented the action from being entirely directed towards God's service (cf. the use of the word at M. 13. 4; A. 51. 5); and this is the part of the action which survives death, the action itself being of no avail. I append the explanations of the commentators.

T.: "and I saw in it secret imagination," that is, the imagination that I am the agent; and that was "secret" in my regard, if it is possible to speak of the non-existent as being "secret": "and the secret part passed away," that is, the interpretation of the word *al-khafí* is *al-ghâbir*, and *al-ghâbir* means "departing, gone." It is as though he said, The action became departing from me.

A.: "and the action came to me," that is, the action which I had thought to be sincere; but I did not find it to be sincere, but had been imagining that: "and I saw in it secret imagination" and his words "and the secret part which was *ghâbir*" mean, the secret passed polytheism: this is the meaning of the Prophet's words, "From not one of you shall his action escape," etc.

3. "gnoses of uniqueness" are explained as the gnosis that gnostic and object of gnosis were one and impermeable. T. "The fire died down, because the fuel of the fire is the contemplation of otherness, and with the 'unique' otherness departs." T.

4. "and I was stablished," that is, says T., He showed me my stablishment through Him after He had shown me my passing away in Him: this is what is called *al-baqâ baʿd al-fanâ*.

6. "He veiled me, and I saw that I was the seeker, whereas He was the thing sought. That was a departing from the witness, and I departed. This is because He restored him to the contemplation of dualism, and he was veiled, and that is life: because the *mawqif* was that of death." Thus T., who reads, "I am thy quest." A., whose reading I have adopted, explains: "I departed through Him from other than Him, just as a slave departs unto a king when he seeks him." The supreme moment is when God is seen to be the Seeker as well as the Quest: then the identity of God and man is complete. The moment passes, and the mystic emerges from the condition.

70,000 veils) is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of thought which so soon invaded Muslim Ṣúfism." It seems at least possible that the tradition has a Qur'ánic sanction: cf. S. 83. 15, *From the Lord on that day are they* (sc. the wicked) *veiled*. In any case, the symbol is an obvious and common one in mysticism: cf. St John of the Cross, *Living Flame*, 4, 1: "It is as if God drew back one of the many veils and coverings that are before it, so that it might see what He is: then indeed —but still dimly, because all the veils are not drawn back, that of faith remaining—the divine face full of grace bursts through and shines."

MAWQIF (15)

Iṭṭilá' is the direct perception, through immediate revelation, of divine truths: vid. Massignon, *Passion*, 56. *Muṭṭala'* is the anagogical meaning of a divine act or word: cf. *ibid.* 705; *Essai* 117. The Qur'ánic sanction for the term is at S. 19. 81: *Has he become acquainted with the unseen?*

1. "This *mawqif* is higher than the preceding one. The preceding one consisted of hints of God's revelations referring to the contemplation of the Unity of the Real, viz. *faná*: this station is the first of the stations of *baqá ba'd al-faná*." T.

3. Sc. the non-existent is spoken of metaphorically as existing, which is an improper use of the term.

5. Sc. the jealousy of God (vid. A. 2. 3) leads to the unreserved faith of man.

7. In the mystical insight, gnosis confirms knowledge and knowledge confirms gnosis. T. describes the gnosis as *báṭin* and the knowledge as *ẓáhir*. Both are within the vision-scope of *muṭṭala'*.

11. Sc. do not occupy yourself entirely with the existing *ḥál*, but always have an eye to the *ḥál* immediately above it: this ensures constant progress.

12. Cf. S. 2. 282: *Fear God, and God will give you knowledge*. The fear of God confirms the heart of man, but disobedience strikes terror into his soul.

14. "Certainty" is described at M. 58. 1, 2: cf. M. 19 *passim*.

18–22. T. explains thus: there are three kinds of men here decribed: (i) the gnostic who possesses *maqám*, an immutable condition, and knows his end; (ii) the gnostic who possesses *ḥál*, a mutable condition, and is ignorant of his end; (iii) the knower, who knows his end and practises. For *rajá-khawf*, cf. Massignon, *Passion*, 777 n. 2.

27. "Strength" consists in God being his eye and ear, etc.: "assistance" consists in God causing him to pass away. So long as any remnant of man remains, dualism remains, and polytheism remains.

29. T. quotes on this verse a saying which he attributes to "Abú Yazíd or someone else": "I said, How is the road to God? It was said to me, There is no road to God. Then I knew God."

30. Cf. S. 51. 50. T. quotes a verse from the *Tá'iyya* of Ibn al-Fáriḍ: "Thou dost not see Me so long as thou dost not pass away in Me: and thou dost not pass away, so long as My form is not manifested in thee."

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s many meditations on the *ḥadīth*
abbahu" (vid. M. 1. 2 n.). For others,
; A. 1. 9, 11, 13, 14, 15; 14. 1. The
own to the Syrian mystics: cf. Isaac
e who knows himself, the knowledge
Bishop Ullathorne, *Groundwork of*
plainly understood that we cannot
into ourselves. God is everywhere,
but one point in the Universe where
hat is the centre of our own soul."
ian Mysticism, 141): "The way to
eself"; Albertus Magnus (*ibid.* 145):
and so transcends himself, ascends
modern version of the theme, cf. the
. from the Hon. P. Ramanathan's
e theme is a commonplace of all
ation by the Delphic oracle.
9. For God's *waliyyah*, cf. M. 35. 15;

11. "He means do not overcome the body with ascetic practices, as ignorant men do. By preserving the matter of the body, and allowing the matter of the carnal soul to survive, one prevents the heart from inclining oneself in any way from God." T.

12. "Thou seest Me manifesting everything," cf. M. 35. 13; 56. 1. "There is naught like unto Him," cf. M. 11. 2; 35. 13; 59. 2. The Qur'ánic sanction is S. 42. 9.

"between Me and the manifestation" in man's rôle as the intermediary between God and the Universe.

14. Niffarí's doctrine of the veils will be deduced by perusing the passages quoted in Index A, s.v. *ḥijāb*. For the doctrine of the veils in Ṣúfí writers generally, and its affinities, vid. Nyberg, *Kleinere Schriften*, 81. Cf. Gairdner's remarks in his introduction to the translation of Ghazzálí's *Mishkāt al-Anwār*, 4: "The origin of the tradition (sc. of the

whether they be things of heaven or of earth; neither is their presence nor their absence any impediment to the vision." It is this same vision of which Traherne writes:

"From one, to one, in one to see all things,
To see the King of Kings
But once in two: to see His endless treasures
Made all mine own, myself the end
Of all His labours! 'Tis the life of pleasures!
To see myself His friend!
Who all things finds conjoined in Him alone,
Sees and enjoys the Holy One."

For the theme of all creatures praising God in the mystic's praise, compare the magnificent description given by Suso in his *Autobiography*, 32 f. Al-Maghribí (ap. Massignon, *Kitáb al-Ṭawásín*, 127) says: "All created things praise God, each in its own language; but none hears their praise or understands it, except the 'rabbinical doctors' the ears of whose hearts have been opened." The Qur'ánic version is at S. 17. 46: *The seven heavens and the earth celebrate His praise: but ye cannot understand their celebration.* Cf. also S. 24. 41. It was to David that God gave the power of understanding these celebrations: cf. S. 21. 79; S. 38. 17.

"that glance which establishes existence in them, their praises...." This is how the passage is construed by the commentators: and it seems preferable to Margoliouth's rendering, "the places thereof whereon the eye falls, wherein existence establishes its hymnody directed towards Me with the eulogies of its praise." I am not certain that this rendering satisfies the requirements of grammar, and in any case it makes scant sense. For the phrase *mawáqi' al-naẓar*, vid. M. 2. 3 n.

11. T. informs us that this verse is quoted *verbatim* by Ibn al-'Aríf (d. 536 A.H.) in his *Maḥásin al-Majális*. This book has been recently edited by Asin Palacios, and printed with a French translation at Paris, 1933. The text of the quotation referred to is to be found on p. 75, l. 12 f., without acknowledgement as to authorship: the words "and every proof merely points to himself, not to Me" are omitted. This is very important evidence of the genuineness of the *Mawáqif*: but I prefer to give the evidence here rather than in the Chapter of Testimonies (Introd. 8 ff.).

12. Cf. M. 17. 14; 67. 9. Nevertheless, for the intellect, knowledge is God's proof. For Niffarí's doctrine of *'ilm*, vid. Introd. 17 f.

13. Margoliouth reads *siḥr* for *shajar*, and translates, "Everything has its sorcery." For Niffarí's doctrine of *ḥurúf*, vid. Introd. 21 f. Cf. M. 63. 9; 65. 8.

MAWQIF (14)

3. "that it may be cut off from my duty"—this is the reading of all the MSS. Margoliouth translates "that it may be superior to my decrees," presumably reading *li-tatafaḍḍal*. Knowledge is an unsafe guide, and Niffarí pictures it as a road full of perils and pitfalls, leading in many directions, and not necessarily bringing the traveller eventually to God.

21. Ḥasan al-Baṣrí (ap. Massignon, *Textes Inédits*, 2): "Intention reaches farther than work." Vid. M. 67. 81.

MAWQIF (13)

3. "House means one of the thoughts of the soul." T.

4. "For a thing to be an object of *wahm*, it must possess a form (*ṣúrah*): and God has no form. Moreover, *wahm* can only be exercised so long as creatureliness persists: therefore God cannot be realised through *wahm*." T.

5. Cf. M. 13. 9. The *'ulamá* endeavour to find a cause for everything, and do not hand over to God anything that is not indicated as being in His wisdom: the Ṣúfís take the opposite course, and their state is nobler than that of the *'ulamá*.

6. The eye is the organ of ocular vision, the heart is the organ of spiritual vision: cf. M. 25. 4; 28. 14; 35. 13; 57. 17; 62. 4. This passage would appear to be explained by M. 54. 5: "The masters of the gates, among the masters of the gnoses, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me." The mystic then possesses a gnosis derived from God, which is superior to the gnosis of the gates, so that he can boldly pass through the gates and not stay outside them.

7. Cf. A. 37. 10, "I establish the names in vision, and efface them in presence." T. writes thus: "The name which Ḥalláj knew was the expression 'I,' and therefore he said, 'I am God.' Abú Yazíd made the name identical with the pronoun which belongs to the first person, when he said, 'Glory be to me.' Another made it the same as what was really in the cloak, saying, 'There is nothing in the cloak except God.' Another identified it with 'thing' in general, by saying, 'I have not seen anything without seeing God.' All these, and others beside, when their personal characteristics disappear, witness God, and name Him with every name, and qualify Him with every quality, seeing His self-subsistence, and the passing-away of their own subsistence. The name in the present station is Merciful."

8. "This vision." This description is modelled upon the vision which Muḥammad is related to have had on the occasion of the *mi'ráj*. "With one wonderful glance," says M. Asin in *Islam and the Divine Comedy*, 31, "he embraces the whole universe, his eyes penetrating the celestial and astronomical spheres beneath his feet right down to the surface of the earth." The same author writes (*op. cit.* 41): "The Ṣúfís were not long in arrogating to themselves the rôle of protagonist that had hitherto been reserved for Mahomet.... Abú Yezíd al-Bisṭámí is credited with an actual ascension to the Divine Throne through the same stages as were traversed by Mahomet in his Miraj." Asin briefly discusses the origin of the legend of the *mi'ráj*, and appends a list of authorities. A Christian counterpart of this vision is described by St John of the Cross in his *Ascent of Mount Carmel*, II, xxiv, 4: "As the eyes behold bodily things in natural light, so the understanding, in light supernaturally derived, beholds interiorly the same natural things, and others as God wills.... When God grants this favour to any one, He communicates to him that supernatural light, of which I have spoken, wherein he beholds what God wills, most easily and most distinctly,

Margoliouth from saying in connection with Niffarí (*Early Development of Mohammedanism*, 118 f.) that "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life."

MAWQIF (12)

1. God's qualities are more essential to man than man's: man persists through God's qualities, in order that he may manifest in his own qualities.

5. T. points out that, as the people here referred to are only beyond the things of this world, they belong properly to the next world, and are therefore met by the angel-inhabitants of the next world.

7. "By the numbers of that which I have created" is a phrase which occurs again at M. 36. 32; 50. 15: I have therefore preferred this reading here to that of T. "by the number of my oaths."

Niffarí is here thinking of the transforming vision of God, which bestows supernormal powers on man. So at A. 4. 8 we read, "If thou abidest in the vision of Me, thou shalt say to the water, 'Advance,' and 'Recede,'" a saying which bears a most grotesque resemblance to the experiment of Canute: it is however explained by the following verse, "From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water." Cf. also A. 25. 11, "My vision severs the bond between thee and things." For the views of the different schools and authorities concerning the possibility of the vision of God, vid. Massignon, *Passion*, 695 ff. The doctrine of the vision of God is treated as an error by orthodox Ṣúfís: cf. Sarráj, *Kitáb al-Luma'*, 428. The same dispute arose of course among the Christians. St Thomas Aquinas said: "In hac etiam vita, purgato oculo per donum intellectus, Deus quodammodo videri potest"; for a full discussion of this matter, vid. Farges, *Mystical Phenomena*, 269 ff. The Greek Mysteries freely advertised the possibility of the vision of God as one of their prizes: and in Philo we read (II, 412. 38) *ὁ στέφανος ἔστιν ὅρασις θεοῦ*. For Niffarí's doctrine of Vision, vid. Introd. 18 f.

9. Cf. M. 67. 54, 55; A. 1. 22.

10. This is a mystical description of how a man may become free of his actions, so that he enters the Divine Presence alone. The "house" referred to is of course the grave: "that which is awaited" is the bliss of Paradise or the punishment of Hell.

12, 13. Cf. M. 68. 9; 72. 29; 74. 27; A. 22. 6. Fasting is the normal occupation of the day, and prayer the normal occupation of the night: therefore, the longer the praying, the easier the fasting becomes.

15. The retention of the servant-relation prevents complete *faná*, but the recollection of God's lord-relation hastens *faná*. "My self-subsistent law" is the law that man in reality has no separate individuality, but subsists through God.

16. Perfect work belongs only to God: therefore, when the work is deficient, it is a sign that it belongs only to man.

17. *Rátib* is the regular, appointed work, *zá'ir* is occasional, supererogatory work. The perfect science is the *'ilm ladunní*, the science derived from God.

1. "Veritable ignorance" appears to consist in the declaration that *there is naught like unto Him*: and this same phenomenon is described at M. 59. 2 as being "veritable knowledge." This apparent paradox is explained by M. 55. 23, where we read that the ignorance which has no opposite is the "veritable ignorance": hence we may conclude that "veritable ignorance" and "veritable knowledge" are identical.

2. T. explains that the declaration that *there is naught like unto Him* is really identical with the saying of a certain philosopher, "I know that I am nothing." He also relates with approval the last words of Al-Afḍal al-Khúnají, "The end of what I have reached is the knowledge that I know nothing except one principle, and that is, that this made thing must have had a maker." Khusrawsháhí said, "I know that I know nothing," and boasted of the fact; while Sharísí relates that he heard his Shaykh say at Baghdad, "I do not really know the difference between the reality of white and the reality of black."

The identity of the higher knowledge with the higher ignorance is of course a commonplace with the mystics. We read in Pseudo-Dionysius, *De Divinis Nominibus*, vii, 3: "There is that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect, quitting all things that are, and then leaving itself also, is united to the superlucent rays, being illuminated thence and therein by the unsearchable depths of wisdom." St John of the Cross, *Canticle on Ecstasy*: "I stood naught knowing, all science transcending. If you would listen, this sovereign wisdom doth consist in a sense profound of the essence of God." St Thomas Aquinas, *De Divinis Nominibus*, vii, 1: "It is not by knowledge, but by ignorance, with the aid of a certain supernatural union with divine things, that the contemplative knows God." So Niffarí himself says at M. 11. 7, "The spring of knowledge gushes forth from veritable ignorance."

7. Niffarí here appears to distinguish between knowledge which is obtained *mystically* ("from the spring of knowledge"), and knowledge which is obtained *intellectually* ("from the flowing stream of knowledge"): the former confers a *ḥukm* or fixed disposition for knowledge, the latter only bestows a variable knowledge.

11. "Spirituality" comprises the categories of Being, the Universals, etc., which activate in the inferior classes of existence: "quiddity" is the actual nature of a thing, and is therefore essentially passive. The picture which Niffarí is attempting to draw is of God creating first the "Ideas"—doubtless there is Neoplatonic influence at work here—and then leaving them to exercise themselves on passive matter.

14. Of God's onslaught Niffarí writes at M. 67. 62: "If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation."

16. This fine description of God's pursuit of man is quite in the spirit of Francis Thompson's *Hound of Heaven*. T. explains that the sin consists in saying "I repel thee," when it is God who does the repelling. The details of the punishment are characteristically Muslim: for parallel accounts, M. Asin's *Islam and the Divine Comedy* should be consulted.

17, 18. Niffarí is no antinomian: he preserves the Sunna, while giving it a mystical turn, and so shows himself a worthy predecessor of Ibn al-'Arabí. These two verses should have been sufficient to prevent

nary conditions which produce gnosis, but God is the cause of gnosis: and gnosis is ranked above knowledge, so that knowledge becomes a profitable knowledge." The meaning is, that knowledge must be converted into gnosis before it can support gnosis, and gnosis into staying, before it can support staying.

89. Vid. my note on M. 2. T. quotes a tradition of the Prophet: "When the Prophet sought the station of gnosis, he prayed, 'O God, give me light'; and when he sought the station of staying, he prayed, 'O God, make me light.'" The reality of Being is the Light of God: and as the *wáqif* is one with the Light, he is nearer to God than all else.

90. With M. 8. 82.

93. Cf. M. 8. 16.

98. Cf. the anonymous saying quoted in Sarráj, *Kitáb al-Luma'*, 41, "The believer has a heart, but the gnostic has not a heart."

MAWQIF (9)

1. "He who loves any other thing with God makes light of Him, because he puts into the balance that which is infinitely beneath Him," says St John of the Cross, *Ascent of Mount Carmel*, 23. So A. 51. 4: "Seeking occurs only during veiling."

4. This verse should be taken closely with v. 6. Gnosis simply consists in maintaining the spiritual condition favourable for the preservation of gnosis: but gnosis must be left behind by the true mystic (cf. v. 8), because it is in reality connected with otherness. For "preservation of the state," cf. A. 39. 7.

10. Perhaps we should read these verbs in the first person, as does T., referring the action to God's punishment for an act of infidelity.

12. Cf. M. 57. 23.

MAWQIF (10)

1. "Self-effacement in practice," regarding God, not oneself, as the agent.

2. "Delight" is defined at M. 67. 70.

3. T. says that "recollect" here means "contemplate," quoting as his authority M. 2. 11.

8. "The address of God to His saints is a revelation without letters and utterance." T.

10. Cf. M. 8.80; A. 12. 16; M. 57. 17. A. here explains *mawáqít* as meaning "times for prayers and pious actions," and this is the meaning assigned to the word by some lexicographers. So, when the word occurs at M. 57. 17, T. interprets it as meaning "the moments of devotion, or of death." In that passage, however, it is difficult to resist the conclusion that it means simply "time-moments," in contrast with the "eternity" mentioned in the other clause of the sentence: and so I have made bold to translate it, both here and there.

MAWQIF (11)

T. states that *ma'rifat al-ma'árif* is a lower stage than *ma'rifah*: A., however, takes the view that the expression is an hyperbole of praise, like *ḥaqq al-ḥaqq*.

when distinct, and the last things are the things as they are when resolved into one. The *wáqif* sees this 'one' to be persistent, and so he is not affected by multiplicity."

22. T., however, glosses *sá'ir* by *khalq*, explaining: "When the *wáqif* prays, the agent is God, and so the prayer takes pride in its agent. The ordinary person takes pride in being obedient to his Master in the formal ways: and prayer is among the noblest of these ways."

28. Sc. the *wáqif* is not permanently affected by his experiences.

31. Vid. M. 64. 7 n.

33. I adopt here the reading of G M, as explained by A., "by their nearness to him." T. reads *'álimína* in both clauses, and says, "He draws near to the Real and to reality through actions and words which in the opinion of the theologians imply farness, and is veiled from the attaining of insight by what the theologians imagine to imply knowledge and attainment: and for this reason they disapprove of him."

34. The *wáqif* belongs to God, and should not go forth from God to otherness, which is a sanctuary which God has closed against the *wáqif*.

35. "He is entrusted with secrets, and is therefore a confidant: and he is not perceived by the eyes of the theologians, and is therefore closely treasured." T.

36. "Existentiality is the world of forms; primality is the oneness of the light of Being before the appearing of phenomena; persistence is the contemplation of the continuance of primality as it was after the establishment of existentiality." T.

40. Such a man is more concerned with losing God, than with losing his attestation. For the Ḥallájian doctrine of the *shâhid*, vid. Massignon, *Passion*. 494 ff. Niffarí deals with the subject at length in M. 33.

41. Cf. M. 8. 16.

42. "He who has knowledge rises thereby from the rank of animals which resemble the dead, and attains to the life which continues after death: hence, knowledge is the spirit of life." T.

47. For *qalb* as contrasted with *jism*, vid. M. 64. 14; A. 7. 18; 38. 6, 7.

49. "Prop," sc. a remnant of individuality.

52. "This contains an important truth relating to the Names: for one of God's Names is 'the Patient,' and the continuance of Him who passes not away in the very attestation, together with the passing-away of him who is not, is truly patience under Reality's occupation of the quality of man, as in the station of God's saying, 'Stay, O Muḥammad, for thy Lord prayeth.'"

54. Harmony implies dualism.

58. Cf. M. 8. 32.

71 "Equipment." sc. secondary cause.

73. Cf. M. 8. 58.

84. On this verse T. quotes the anecdote of a Ṣúfí who asked leave that he might visit his mother. His Shaykh replied, "O my son, if you desire Paradise, truly Paradise lies beneath the feet of mothers; but if you desire God, then it is with me only."

86. On this verse T. quotes from A., "Knowledge has no prelimi-

were, impresses hope or fear on their hearts, like the impressions made by a seal." T.

16. "To whom I have given a means in everything": T. explains, "I have caused him to transcend every station. This is the Perfect One, Muḥammad."

MAWQIF (8)

1. "*Waqfah* is the station where the essence of the seeker passes away in the essence of the Object sought. It is called *waqfah*, because in it there is a cessation (*wuqūf*) from search. It is the end of the first of the four journeys: the beginning of this journey is above *taṣurruf*, and its end is *waqfah*." T.

2. At A. 38. 6 we read, "Thy adornment is the cleansing of thy heart and thy body." This explains the connection of this and the following verse: especially as A. 38. 7 reads, "The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness." Here, however, the "adornment" would appear to have a somewhat more mystical significance: and T. is probably right when he says, "Adornment here refers to the essential meanings of the Names and Attributes and Actions. He makes him as it were the essential meaning of the Universe (cf. M. 4. 8), and the attributes of God subsist through him. The whole of beauty belongs to these: hence the whole of beauty belongs to him and he sees no beauty save in himself."

7. Cf. A. 14. 7: "Whoso sees Me, transcends speech and silence."

8. "'Making known the values,'"—making a man to know that he is eternally and everlastingly not-being in the Being of his Creator. *Waqfah* causes him to know his value, sc. that he is the Lord who is sought, and banishes from his soul the thoughts which affirm otherness." T.

9. Night and day belong to time, and *waqfah* is not contained by time.

13. I have translated these verbs as passives; T. however construes them as actives, and explains the saying thus: "He who realises *waqfah* finds his own essence to be the object of contemplation therein, so that in committing himself to the object of contemplation in the science of *waqfah* he finds that his own self is the object to which he has devoted himself, on account of the manifestation of the meaning of Unity."

14. Cf. M. 35. 11. "If thou stayest in staying," sc. instead of in God.

16. Cf. M. 8. 80; 18. 2; A. 55. 4. *Ṣamad* is an epithet applied to God at S. 112. 2: whoever therefore is *ṣamad*, possesses the same qualities as God, who is both *báṭin* and *ẓáhir* (S. 57. 3). Ḥalláj contrasts as irreconcilable *bashariyyah* and *ṣamadiyyah* (vid. Massignon, *Passion*, 527, 641). For the meaning of *ṣamad*, vid. *ibid.* 645 n. 3. T. also defines *ṣamadiyyah* as having '*lá jawfa lahu*', doubtless borrowing from Ibn Ḥanbal. Cf. further Sarráj, *Kitáb al-Luma'*, 162; Massignon, *Textes Hallajiens*, 48, 1. 8.

17. Cf. M. 8. 80.

20. "The first things are the separative influences, and the last things are the goals, viz. the separators of the separative influences." A., also quoted in the margin of I. "The first things are the things as they are

to their understandings, and after the end of prophecy, bears the title of a Shaykh and spiritual director, who guides everyone according to the peculiar capacity of that individual." T.

7. "This revelation refers to his acting as lieutenant in the name of God Almighty, whereas the preceding revelation refers to his acting as lieutenant in the name of God the Merciful." T. The following table shows the three stations of the divine lieutenancy, according to T.'s classification:

I.	*Raḥmán*	*Jamál*	Jesus
II.	*Jabbár*	*Jalál*	Moses
III.	Both	*Kamál*	Muḥammad.

8. "When thou seest Me, theology will rise and forbid thee to follow Me, and so will the adherents of theology: but do not listen to it or to them. Act towards God in the manner suitable to Him, even though the formal theologians and worshippers oppose thee, since their minds are veiled. 'Though I avert'—refers to the feeling of embarrassment produced by the hostility of the gnostics: He bids him pay no heed to them. 'I will turn them'—veracity bears witness of itself, and its evidences are not hidden forever. It will manifest itself and God will give His servants the power of recognising it." T.

10. "My tongue on thy tongue"—when thou speakest, it will be God that speaks through thee.

11. "What God loves is obedience, and what He hates is disobedience. 'When I cause thee to witness,' when I cause thee to behold the secret of positive religion, and this is the station of perfection, because the prescriptions of the religious law vanish from the sight of the mystic as he ascends, through the passing-away through God of all that comes from God, and so he goes on until he reaches the station of lieutenancy, where he continues, after having passed away from his phenomenal self, with a continuance in which there is no duality. Here he is charged with the task of attending to the welfare of the creatures, and he regards the world with a regard in which there is no otherness, and he finds that they require positive religion. This proceeds from them, not from God, so that they are the cause of positive religion: God accordingly has an argument against them. When God causes a man to behold this, it is a sign that He has proclaimed him as His lieutenant, through whom the creatures receive from God that which is due to them, and through whom God receives what is due to Him from His creatures." T.

12. The "helpers" of God are mentioned twice in the Qur'án, at S. 3. 45 and S. 61. 14, passages which refer in identical language to a conversation between Jesus and his disciples. Niffarí writes thus: "When I desire thee to aid Me, I cause thee to find no power save in my aid. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support. Only my aiders stay in the shadow of my Throne." (M. 51. 17–19.) This aiding of God is explained by T. thus: "To aid God is to set forth His proof to His creatures according to what He has ordained for them."

14. "God appoints him to address the creatures instead of Him, and bids him deal with every one of them according to his capacity: some are made right by means of hope, some by means of fear. He, as it

is a cloud,—darknesses one above the other—when one puts out his hand he can scarcely see it: for he to whom God has given no light, he has no light. It seems extremely likely that this is the sea which Niffarí has in mind: for the passage in which it occurs is one of the most important, for the mystic, in the Qur'án: it balances the famous "Light-verse," which precedes it. *Baḥr*, then, is a *mutashábihah*: and in this *mawqif* we have Niffarí's *istinbáṭ* (vid. Massignon, *Essai*, 29 f.). When Ghazzálí deals with this verse in his *Mishkát al-Anwár*, he plainly states: "Now that fathomless sea is this World, this world of mortal dangers, of evil chances and blinding trouble." This gives colour to the interpretation of A.

MAWQIF (7)

2. "Contemplation of the Unity annuls the principle of sin, for he who contemplates the Unity does not attribute sin to anyone, since the Agent is One; it annuls the principle of theology, because theology affirms sin and punishment for sin, and good actions and recompense for them, since the agent, according to theology, is not one; and it annuls experience also, which is the attribute of the elect and the gnostics, because experience involves duality, though to a less extent than does theology." T. "*Raḥmániyyah* belongs equally to obedient and sinful, knowing and ignorant, experient and non-experient." A.

3. "Contrariety is a mercy from the standpoint of theology: but no contrariety remains from the standpoint of *waqfah*, which is the station of *raḥmániyyah* and the Unity of Being." T.

4. The text is as G M give it: and A. makes the following comment: "The meaning is, that when man becomes the lieutenant of God in a gnosis, that gnosis is gnosis from the standpoint of man, but from the standpoint of God it is ignorance eternally. For this reason he says, 'My gnosis which I have manifested cannot support my gnosis which I have not manifested' (M. 1. 11)." T. has a long note on this verse, of which the most important passage by far is that which reads: "The Shaykh says, Lieutenancy only implies the relation of one who appoints the lieutenant: a man, e.g., only appoints as his lieutenant a man." Now this is precisely the content of A. on this passage: and as Ibn al-'Arabí is commonly referred to as the Shaykh *par excellence*, the conclusion appears to be inevitable that, in the opinion of Tilimsání at any rate, this commentary was written by Ibn al-'Arabí. Are we justified in forming the same opinion? The commentary does not feature, so far as I am aware, in any list of the writings of Ibn al-'Arabí: but the Shaykh was such a prolific writer, and this commentary, if his, by comparison, of so little importance, that it might well happen that it would be forgotten. From the *Fut*[illegible]*t al-Makkiyya* we know that Ibn al-'Arabí [illegible] studied Niffarí: is it therefore too much to conclude from that, and [illegible]m this present piece of evidence, that we have in this commentary a veritable work of the pen of the great Shaykh?

6. "And everyone will see thee in himself—he will acquaint thee with the experience peculiar to himself, and will think that thou art in his station. This is the state of the *Quṭb*, who, before prophecy has come to an end, bears the title of an Apostle addressing men according

reference to the fact that the weak means is nearer to salvation than the strong means. Therefore he places the sinking of the strong means, sc. the ship, first: and places the weak means, sc. the plank, second. 'He perishes who sails'—he who in his journeying looks forward by reckoning his acts of devotion, perishes; and if he takes a risk, that is, if he casts himself in by freeing himself from reliance upon causes and acts completely, he is saved. So he says, 'Whoso journeys and takes no risk.'"

This examination of the three commentaries serves the purpose of indicating what an exceedingly perilous thing it is to depend too much upon native commentaries. Here we have three presumably well-read investigators, possibly Ṣúfís themselves, plainly at variance in attempting independently to interpret these difficult and ambiguous sentences. The most important consideration is, what does Niffarí mean by the term "sea"? T. says, "the spiritual experiences through which the mystic passes in his journey to God"; A. declares that it is "otherness"; Súzí explains it as being "the way and journey unto God." On the other hand, in M. 38, Niffarí writes: "He stayed me in His Reality, and said to me: If I made it a sea, thou wouldst be connected with the vessel" etc. From the similarity between the two passages it would appear that Niffarí himself understood by the term "sea" the Reality of God. This view is confirmed by M. 44. 2, where Niffarí speaks of "the current of [God's] sea," and states that there is no light in it which God has not revealed to him. T. there explains the expression as meaning "the realness of God's Being," an explanation which seems very reasonable. This evidence, then, slight as it is, tends to confirm the interpretation of T. rather than of A. for this present *mawqif*. More than that it is not possible to say.

The sea is a common and indeed obvious metaphor among mystics for Life, Being, God. A particularly interesting example is provided by that fine poem of Edward Carpenter, *On the Shore*: and Wordsworth also uses the metaphor with great effect in his *Ode on Intimations of Immortality*:

> "Hence, in a season of calm weather
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

There is also a remarkable parallel to this use of the sea-symbol in the treatise of Isaac of Nineveh (tr. into English by Wensinck, publ. at Amsterdam in 1923), 121: "It may also happen that suddenly billows may arise against him (the monk) and his ship be engulfed in hidden abysses....Numerous are the varying states of this ocean and who knows its labours and its multifarious connections, the wonderful pearls in its depths and the animals rising from it?"

But what are we to make of the use of the metaphor in S. 24. 40? *The works of those who misbelieve*, we read in the preceding verse, *are like the mirage in a plain...*; then we read on, *or like darkness on a deep sea, there covers it a wave above which is a wave, above which*

I saw the ships sinking and the planks floating: then the planks sank also. (This is a parable which he witnessed while he was regarding the sea. The 'ship' is the means upon which the voyager depends in order that he may escape. When the ship sinks and the thing carried, viz. 'the planks,' floats, then all that are in the ship incline towards sinking. That which is carried here means the worldly man such as the man who serves the government in order to make it a path unto God.) And He said unto me, Whoso sails is not saved (whoso takes otherness as a way unto Me). He runs a risk who flings himself in and does not sail. He perishes who sails and does not risk. In running a risk is a portion of delivery (running a risk does not rely upon the ship). And the wave came and raised up what was beneath it (consisting of him who flung himself in and sank, and him who sailed and sank, and the ships) and ran up the shore. And He said to me, The surface of the sea is an unreachable lustre (sciences that are not limited), and its depths an unfathomable darkness (a unique ignorance), and between the two are fishes which may not be trusted (means of cutting off from beauty: he makes all clear by what follows). Do not sail...shall support thee? (bear thee unto Me, Who am unlimited). When thou givest thyself to the sea, and art drowned in it, thou fallest to one of its beasts (he explains the meaning by saying): I deceive thee, if I guide thee to any save Me (and he makes clear that the sea is otherness). If thou perishest in other than Me, thou belongest to that in which thou hast perished (and since the present world is a part of otherness, he concludes, and explains by saying): This world (in the world to come) belongs to him whom I have turned from it, and from whom I have turned it (that is, here: and I have not brought him unto Me. He names it 'this world' because it is a rest. In the same way the world to come, if it is an otherness, is a present world, except that God brings unto Himself. And so He says): and the next world belongs to him towards whom I have turned it, and whom I have turned towards Me (on this condition and no other: otherwise, he has no next world, but a permanent this-world instead of passing-away from this world, so that he is with other)."

Here is also given the commentary on this *mawqif* assigned to 'Abdu 'l-Karím al-Súzí, preserved only in the margin of L.

"'In the sea'—in the way and the journey unto God. The meaning of 'ships' is worship according to the requirements of the religious theory. The sinking of these ships, that is these acts of worship, only occurs because the traveller trusts in them and relies upon them: and if he sees his act of worship, he perishes. 'The planks floating'—the meaning of 'planks' is, the timbers which are scattered on the face of the sea when the ship sinks. He who sails on them is generally saved. This is the journeyer who trusts in his worship, and the planks are the worship upon which he trusts. They are a means of escape, but they are a weak means: but he who sails on them is generally saved. Then these planks also sink: that is, the means, whether they be strong like the ships or weak like the planks, are not a means of escape from the servant and of union with God. So the ships sink and the planks likewise: that is, they cease together with these means. The waymark on the path is only due to the kindness of God towards His servant. In the words 'then the planks sank' (meaning, finally the planks sank), there is a

'For lo, I shall appear: and the stars will be gathered about Me'—I will make thee my lieutenant, so that when thou appearest, it is I who appear, according to *Thou threwest not when thou threwest, but God threw* (S. 8. 17), and *Those who take the oath of allegiance to thee take it to God: God's hand is above their hands* (S. 48. 10). I do not say that the person here referred to is a prophet: he is a saint. The 'stars' are men whose rank is below the rank of him who is addressed here, and who are taken as spiritual guides. 'And I shall join the sun and the moon together'—those who give and receive instruction. 'And I shall enter into every house'—in thy vision thou wilt see Me as omnipotent, on account of the ending of His absence from him. Indeed, He is always thus: but the man does not see Him. 'House' does not mean that which is individualised by the houses, but that which unites all the forms: 'and they will hail Me, and I shall hail them'—thou wilt regard their greeting as coming from Me: for the love and mercy which men show to one another only proceed from God's mercy which comprehends all. 'All this, because mine is the Will'—there is no will but mine: the article is generic; 'and by my permission the hour will come'—thy hour, O my servant, through thy dying to self-contemplation and living through God. This is a resurrection: whoever dies, his resurrection has come to pass, and *faná* is a death.

"The second interpretation of this revelation, that belonging to the condition of sitting down upon the throne and taking possession of the carpet, refers to the appearing of the Mahdí, who is God's lieutenant in His Being, and the source of His generosity and lavishness, and he is the form of Muḥammad. He is described as God because he has passed away in God, and is a centre where God's ordinances are manifested, in what he leaves and what he brings: and so he is after the heart of Muḥammad. 'It is high time that I should show forth my face'—the face of my lieutenant, 'and reveal my splendours'—ditto; 'and that thou shouldst see my enemy loving Me'—agreeing to obey God: before his manifesting he did not agree with or love God. The 'thrones' are the Ranks; 'and that they should despatch the Fire, so that it should not return'—they should miss its authority. Fire here means tyranny, which God will abolish with justice: for God will fill the world with justice, even as it is filled with tyranny. The 'fallen houses' are the houses of God, that is, His mosques and the hearts of His servants. The 'stars' are the principal men among the followers of the Mahdí and his companions. So his grandfather said: 'My companions are like stars: ye imitate whichever of them ye are guided by.' 'I shall join the sun and moon together'—the earth will bring forth its treasures of silver and gold."

MAWQIF (6)

This *mawqif* has been translated and fully explained by Nicholson in his *Mystics of Islam*, 74 ff., and to this the reader is referred. The commentary there translated is T., for at that time the contents of commentary A. (which occurs in M only) had not been investigated. Here is appended a complete translation of A. on the *mawqif*, for the purpose of comparison.

"*Mawqif* of the Sea (that is, otherness). He stayed me in the sea, and

which according to the outward form of religion thou wast regarding as my enemy, as loving Me: and it cannot love God until it is first loved by Him, because the love of God precedes the love of man (ref. to *ḥadīth*: *man 'ashiqani 'ashiqtu-hu* assigned by Massignon, *Essai*, 107, to Ḥasan al-Baṣrí), therefore in thy vision it is both loving and loved; this is the standpoint of gnosis, not theology, for the Sufis say, 'Whoso regards men from the aspect of religion hates them, but whoso regards them from the aspect of reality forgives them'; 'and my friends holding sway'—the people of my gnosis holding sway through Me, and their sway is really my sway, 'and that I should raise up thrones for them'—I should cause thee to see that each of them is no other than I, and God is *sitting on His throne* (S. 10. 3, etc.), 'and that they should despatch the Fire, so that it should not return'—in their vision of Me they will not consider the torments of Hell, for Hell is for the creatures and in the world of creation; 'and that I should repair my fallen houses'—thou wilt see that the phenomena which thou didst reckon to be void of my Being and not subsistent through Me are full of my Being and subsistent through Me, so that thou wilt not see aught except Me: so they were fallen in thy sight, and were then repaired, and this is the meaning of 'to be adorned with the adornment that is true'—because previously he used to see them with the eye of depreciation, but now he will regard them with reverence, as though they were adorned: and this is due to his being imbued with the Real. So the poet says:

"When thou regardest existence with His eye, thou seest that all existing things are lovely."

'and that thou shouldst see my portion, how it makes all beside it to pass away'—in thy vision phenomena will gradually be changed from creatureliness to reality: his 'portion' in existing things is that which man sees to belong to God, and this portion does not cease to cause phenomena gradually to pass away, until he sees nothing except God, and all things become adorned with the beauty of reality in his eyes; 'and that I should gather all men in happiness'—in thy sight, and thou wilt see them all in welfare and in the way of mercy. Shaykh 'Abdurrahím ibn al-Ṣabbágh said: 'I used to grudge being in a country (sc. Upper Egypt) in which there was a single Jew or Christian: but now I do not disdain to embrace them.' This is without doubt the meaning of his saying, that he sees all men to be united in happiness, 'no more to scatter'—thou wilt not make any difference between them in thy regard, as 'Abdurrahím says, 'or to be despised'—thou wilt regard them in the presence of God as not lowly, that is, not related to imperfection. 'Do thou then bring forth my Treasure'—my being with everything is hidden from thee and is, as it were, a treasure: therefore produce it through thy contemplation of Me, 'and realise that which I have caused thee to realise'—the reality upon which I have manifested thee, 'of my informing'—my addressing thee with the tongue of revelation and reality and that which is spoken thereby, 'and providing'—that which he understands, through making contemplation easy, 'and the nearness of my overlooking thee'—that which thou understandest when I take possession of thy creatureliness with my reality, and the increase of this understanding until thou knowest thereby the nearness of my overlooking the throne of thy individuality:

"Verily, when thou seest the waxing of the new moon, thou art sure that it will become a full moon."

work an inward work, he must pour all his powers into himself as into a corner of the soul, and must hide himself from all images and forms, and then he can work. Then he must come into a forgetting and a not-knowing. He must be in a stillness and silence, where the Word may be heard. One cannot draw near to this Word better than by stillness and silence." There are in Niffarí's writings examples of true Divine Dialogue, a common form used by the mystics for expressing the closest contact with God: see esp. M. 67. 65 ff.; M. 76. 2, 3.

6. "Your self is affected by beholding Me in everything, and that effect is produced by My regarding everything. In this case that which is beheld in everything is My portion: and when you address it after the manner of creatures, you turn it from the spiritual quality of what is Mine to the spiritual quality of what is yours. This quality is, however, only metaphorical." T. "That is, you turn the effect into the thing: but if you address the thing according to My language, you will convert it into the effect." A.

7. "The recollection of Me in the vision of Me is an outrage," M. 23. 6. "My recollection is the electest thing I have manifested: and My recollection is a veil," M. 49. 2. "The casting away of recollection is, that thou shouldst not recollect Me on account of otherness," M. 55. 40. The goal of the Ṣúfí is *faná bi-'l-madhkúr 'an al-dhikr*. Shiblí said that real recollection is the forgetting of recollection (Sarráj, *op. cit.* 61).

8. As this additional verse upsets the sevenfold structure of the *mawqif*, and as in subject-matter it does not properly belong to this context, it is not overbold to conjecture that the verse was added after the first recension. It is similar in style and content to M. 23. 7 (which is also manifestly out of place) and to the long section called *Mukháṭabah wa-Bishárah wa-Ídhán al-Waqt* (which is only preserved in G M Q). The question of the authenticity of these passages has been discussed elsewhere (Introd. 7): here it is only necessary to observe how dexterously T. contrives to whittle away the obvious unorthodoxy of the verse before him. His note, though somewhat lengthy, is well worth quoting *in extenso*: "This revelation confuses two oceans which cannot be explained satisfactorily. One of them belongs to the condition (*ḥaḍrah*) of independence of time and space and the passing-away of the essences in vision: the other belongs to the condition of sitting down upon the throne and taking possession of the carpet. 'My time has come'—the time for removing the veil from thee, O my servant, fully and completely, spatially and spiritually: 'and it is high time that I should show forth my face'—that thy senses should be cleaved and thou behold my outward aspect with thy outward aspect, without exchange, 'and reveal my splendours'—the beauties of my face be displayed, 'and that my light should be joined'—that in thy vision my outward should be joined with my inward (both of which are light) and that thou shouldst feel that light in thy contemplation to be joined 'with sensible forms and what is beyond them'—that is, what is beyond phenomena, what is connected with them of conditions peculiar to them, 'and that the eyes should look upon Me'—this is the cleaving of the senses referred to, so that the servant sees with his outward the outward of God, 'and the hearts'—the intellects; 'and that thou shouldst see my enemy loving Me'—thou shouldst regard that

second person, implying that, so long as the mystic thinks of himself as other than God—so long, that is, as he addresses God as "Thou"—he is on a par with phenomenal existence. This interpretation both moderates the boldness of the saying as it stands, and gives it a better connection with the preceding verse. But he would be a bold man who would definitely maintain that our author meant one or the other of these interpretations: the very ambiguity of the words constitutes an additional claim to profundity in the writer. Cf. however M. 49. 7, 12: this probably throws some light on the present verse.

13. A reminiscence of the Ḥallājian *ana 'l-ḥaqq*.

14. This question is answered at M. 34. 13: "When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons." T. quotes the famous *ḥadīth*, "We are an illiterate community: we neither reckon nor write," adding that the illiterate man is nearer to meeting God than the scribe.

MAWQIF (5)

1. That is, thou existest through thyself or through other than Me.

2. Vid. section on *ghayr*, Introd. 21.

3. The reality ceases to exist through its own reality, sc. its independent subsistence, and exists only through God.

4. "This refers to the fact that there is in every man a portion belonging to God, which is not effaced. That which belongs to man lets itself be effaced, but that which is of God remains. This portion is that whereby the man subsists: otherwise, he would vanish before thought could apprehend him or sense perceive him. It is like the foundation of a building which is left after the building has been demolished: then the building is rebuilt on the same foundation, not by any instrument of the former building, i.e. by any instrument which retains its original form. But when the instruments lose their form and return to their *prima materies*, they are not the same instruments as at first, for having returned, for example, to their elementary nature, they become Light, even as they were before God created the First Intelligence. Hence this 'portion' is not of the phenomenal universe, but of God." T.

5. So at A. 28. 8 we read, "Conversation is rightly conducted only between one who speaks and one who is silent." The gnostic speaks, but the stayer is silent (M. 8. 94). Vision however transcends both speech and silence (A. 14. 8; 30. 16). St Teresa well describes spiritual speechlessness in her *Interior Castle*, iv: "When He intends ravishing the soul, He takes away the power of speech, and although the other faculties are retained occasionally rather longer, no word can be uttered." Junayd said: "The gnostic is he whose soul (*sirr*) God speaks through, while he himself is silent" (ap. Qushayri, *Risālah*, 167). This is evidently the meaning of this verse, and so T. explains it: "Be passive so as to receive my epiphanies, which alone are capable of speech. Make thyself clear of thy own speech, and recognise only the power of my speech." "True auditions," writes Miss Underhill in her *Mysticism*, 330, "are usually heard when the mind is in a state of deep absorption without conscious thought....They translate into articulate language some aspect of that ineffable apprehension of Reality which the contemplative enjoys." Eckhart says (*Predicat.* ii): "If a man will

divers descriptions, the differentia of existent things, their helpful and harmful properties, and their various tempers and shapes. He describes himself, and witnesses his Creator and Former, Who is the producer of all phenomena: how then should he be unequal to the different existences that are lower than himself? For he finds them all within himself: for if he did not so find them, there would be no impression of them on his senses. It is generally acknowledged among the Ṣúfís as an indisputable fact, that 'thou dost not know a thing except through what it contains of thee,' or some say 'what thou containest of it': the meaning in either case is the same. (Cf. Nock, *Sallustius*, xl: 'Those who would learn about the gods must be men of parts and well educated, so that they may have in themselves something akin to what they are to learn.') If you are certain that you are the meaning of the whole of phenomenal existence, your relation to Adam is secure. Many of his sons do not possess this security of relationship, because they are deficient in respect of the very thing that makes a man man. As for him whose relationship is secure, he has a right to the inheritance of his father Adam, and he is the Lord's vicegerent. The angels kneel to him in his time, and they surround him. Things only persist through him. So every man among the sons of Adam, according to his kind, has a portion of this station: the elect is not the same as the general. If the intelligence is in this station, it is the counterpart of the First Intelligence, and if the soul is in it, it is the counterpart of the Universal Soul, and if the elements are in it. they are the counterpart of the Primal Matter: and the form is in it, and through form the quality of body happens to him. His dense part is the centre of his world, and the motions in him are circular, and his faculties play the same part in him as the powers in the macrocosm. His growth corresponds exactly with the growth of the world: he gives utterance to being, and informs of what has appeared of generosity and excellence; he is the clear book written by God, to expose and expound the secret of the most sacred mystery. If he were not the meaning of phenomenal existence, its secrets would not have appeared in his place." This interpretation is plainly coloured by the teachings of Ibn al-'Arabí. The currency of the Perfect Man is, according to Nicholson (vid. *Studies in Islamic Mysticism*, 77 n. 2), "a phrase which seems first to have been used by Ibn al-'Arabí, although the notion underlying it is almost as old as Sufism itself." Perhaps it would be more accurate to say, that it is a notion which is inherent in all mysticism. No more penetrating analysis of the truth underlying the conception could be desired than that made by Von Hügel in the following words (*Mystical Element of Religion*, I, 370): "For Spirit and spirit, God and the creature, are not two material bodies, of which one can only be where the other is not: on the contrary, as regards our own spirit, God's Spirit ever works in closest penetration and stimulation of our own; just as, in return, we cannot find God's Spirit simply separate from our own spirit within ourselves. Our spirit clothes and expresses His: His Spirit first creates and then sustains and stimulates our own. The two, as regards the inner life of the human soul, rise and sink together."

Another interpretation of this saying is possible, which interpretation has in fact been adopted in our translation. Niffarí may mean that phenomenal existence (*kawn*) is, considered with reference to God, the

This restoration leaves the present *mawqif* with the characteristic sevenfold structure, which seems to be the basis of most of the *mawáqif*. It appears very improbable that this structure is the work of Niffarí himself, but must rather be attributed to his editor. That the structure is in many instances destroyed is strongly indicative of a second recension of the text anterior to all existing MSS.

MAWQIF (4)

1. "Enduring," sc. not yet having passed away: "established," sc. by God.

3. If a man regards himself as an independent existence, God is hidden from him.

4. To regard the act of showing (sc. of bringing into existence), or the thing that is manifested (sc. creation), implies polytheism. Laughter and weeping imply personal feeling: this is explained at M. 20. 9. Laughter and weeping are such familiar symptoms of spiritual emotion, that it is scarcely necessary to dwell upon them. There is, however, an excellent example of the alternation of these conditions, in the writings of Julian of Norwich, quoted in Inge, *Christian Mysticism*, 207, to which reference should be made. The psychologist will derive amusement from Leuba's remarks on laughter as induced by drug-taking, vid. *Psychology of Religious Mysticism*, 26: the following quotation from the *Medical Review of Reviews* for 1912, 61, is characteristic: One of the experimented persons said, "Cast aside all irrelevant hypotheses, and get to the laughing. I proclaim the supremacy of the laugh, laughter inextinguishable, laughter eternal, the divine laughter of the gods." See further Farges, *Mystical Phenomena*, 155. St Teresa said: "Tears, though a good sign, do not always indicate perfection."

6. The mystic's true rôle is that of intermediary between God and creation: it is only when he pays attention to phenomena, and identifies himself with them, that he is lost to God.

7. The meaning of this rather obscure saying would appear to be, that when the mystic still thinks in terms of I and Thou, he remains in the condition of the general worshipper: but when he casts away this distinction, he is one of the elect, and has passed away in God.

8. This is an excessively ambiguous saying. T. interprets it thus: "This revelation is an extremely important one, as will appear. It may be asked, How can the servant referred to be the meaning of the whole of phenomenal existence? Is that peculiar to him, or does it apply to everyone according to their degrees? The answer is, that this occurs to this servant in particular, and to everyone who is in his *ma'ná*, and to other men generally each a portion according to his degree. He first mentions signs to prove that this is true, among them being that he gives information concerning the meanings of the whole universe: and he would not know about them, unless he found them in himself, nor would he know how to inform about them, for there would not be anyone in the universe to inform him. You discover this from the information which this human species gives concerning the meanings of the First Intelligence and the orders that are below it, souls, intelligences, spirits, bodies, the productions of minerals and plants and animals of

12. T. quotes a quatrain of his own to illustrate this:

"He who did not know the right sinned when he did the right,
And he who did not know the response did not respond even if he made response."

MAWQIF (3)

1. This is an exegesis of S. 57. 3, "He is the First and the Last, the Outer and the Inner, and He all things doth know." With this verse cf. M. 29. 1; 67. 40; A. 41. 13; 56. 27.

In explanation of the first part of the verse, T. quotes from Ibn al-'Arabi: "People believe that the universe is the manifest and that God is invisible, never having become visible: but in reality God is the manifest, and the universe is invisible; it has never become visible, and it never will." On the second half, he quotes the saying attributed to Abú Bakr: "True perception is the inability to attain perception," and explains this as equivalent to the saying of the Ṣúfis, "Whoever knows God becomes dumb."

2. Cf. Sarráj, *op. cit.* 339–40: "*Jam'* is a general term referring to God without creation and the phenomenal world...*tafriqah* is also a general term referring to the phenomenal world and creation."

3. It is also possible to construe these verbs in the second person.

4. T. quotes these verses of Ḥalláj:

"Between me and Thee there is a selfhood which torments me: so of thy bounty remove the selfhood from between."

Vid. Massignon, *Passion*, 525.

5. This verse is doubtless explained by M. 49. 5: "And I saw everything between the two stretchings: and the spirits and lights were in the part above, and the bodies and darknesses were in the part below." Manichean influence appears to be at work here: cf. Massignon, *Passion*, 161: "They (sc. the Manichees) who imagine that their souls are material particles emanated from light which is the good God, imprisoned in bodies which are emanated from the shadows, viz. the bad God." Perhaps Niffarí also has in mind the *ḥadíth*, "God created the creation in darkness, then sent an effusion of His light upon it" (vid. Ghazzálí, *Mishkát al-Anwár* (tr. Gairdner), 13).

T. has a long note on this verse which is thoroughly in the spirit of Ibn al-'Arabi: "The lights are the individualised objects, which regarded as the epiphanies of Being are lights arising from the manifestation of God, but regarded as non-existent differentiations they are darkness.... The darknesses are the non-existent specifications....Existence is light, and its correspondent is darkness; and as existence only manifests partially, so non-existence only manifests partially....God is pure Being, and the lack of being is non-existence: the darknesses are the non-existences. They spring from the lack of desire, and return to the lack of desire, because non-existence only returns to non-existence."

7. "The spirits of the gnostics are imbued with the Divine Light, and so are their bodies. Hence one of them said, 'There is none in this cloak (*jubbah*) save God.'" T.

8. This verse should doubtless be transferred from here to follow or to precede M. 15. 39: vv. 9, 10 must also be transferred to the same place.

And E. G. A. Holmes says the same thing:

> "Lo! for an instant thou art strangely near—
> Nearer to my own heart than I who rest
> In speechless adoration on thy breast."

Niffarí's views may be discovered by referring to the passages quoted in Index A s.v. *qurb*: the attention of the reader is particularly invited to the following: "I am nearer to everything than itself" (M. 8. 89); "His nearness is nearer to thee than thyself" (M. 56. 7); "I am nearer to thee than everything....I am nearer to thee than thy own soul" (A. 2. 2).

2. The mystic does not realise the meaning of farness, until he has experienced nearness: and it is only through the supervening of mystical states that he realises the meaning of nearness. As nearness, however, is a condition involving dualism, it is not a means of contemplating God's essence: and the same thing applies to spiritual experience. God is only fully known through the entire passing-away of the mystic: nearness is a veil, and farness is a veil.

3. T. explains this as follows: "The least of the sciences of nearness is, that when you look at anything, sensibly or intellectually or otherwise, you should be conscious of your looking at God before your looking at that thing, and that your vision of God should be clearer than your vision of that thing." He then tells the familiar story of the Ṣúfí who went on the Pilgrimage three times, and on the last occasion did not see the Ka'ba, but saw only God. (Vid. Hujwírí, *Kashf al-Maḥjúb*, 107.) I venture to disagree with this interpretation. It seems to me more probable that the author is thinking of God as regarding an object: and the Ṣúfí, in the condition of nearness, actually begins (sc. "the least of the sciences") by seeing the effects of God's regard in that thing more clearly than his own gnosis of God. Cf. M. 5. 6; 25. 20; 65. 12; A. 25. 1.

4. Since God is infinite, the nearness that He experiences is of the infinite: whereas man, being form-bound, only experiences a nearness which is form-bound. So it is with gnosis.

5. Cf. M. 1. 11; A. 56. 25.

7. "Nearness is when thy heart is in my hands: farness is when thy heart is between my hands" (A. 54. 1). God does not change: all that changes is the condition of the mystic.

8. Cf. M. 55. 9; 67. 39. Perhaps M. 37. 34 belongs here.

9. The second half of this verse and the two succeeding verses appear to be out of place here: perhaps they should follow M. 67. 38; then M. 67. 39, which is out of place in its context, could be transferred here. Cf. "The recollection of Me in the vision of Me is an outrage" (M. 23. 6); "My recollection is the electest thing I have manifested: and my recollection is a veil" (M. 49. 2). Vid. Index A s.v. *dhikr*.

10. G reads here, "if that which he witnesses is not his reality," and it may be that this is the correct reading. T. however explains that it is possible to agree with the bold statement contained in his reading, which he translates, "unless the recollecting contemplative is the reality of that which he contemplates," without being guilty of impiety. In my translation I have given a rendering of this version which excludes all idea of impiety, and which is grammatically possible.

and mystics, much energy will be wasted and much ingenuity misused. One cannot do better than refer to the admirable words of Massignon on this subject in his *Essai sur les Origines*, 35 ff.

11. "This is a direction from God as to the way of receiving guidance from the name *Al-Hádí*, in respect of the gnoses which manifest to direct the seeker and to concentrate him on his Lord. The manner of this is, to free him from a confusion which is common among Ṣúfís: which is, that when gnoses come to them, they compare them with what they know of exoteric knowledge, and find them to be in disagreement with what they understand of it. Even though there may be no disagreement in reality, nevertheless they are confused in attempting to co-ordinate the meaning of knowledge and gnosis. God therefore tells them that the gnosis which He has declared, viz. the knowledge, does not support the gnosis which He has not declared, viz. (true) gnosis: and with these words He eases the servant of the fatigue resulting from attempting to co-ordinate the meaning of knowledge and gnosis. The meaning of 'does not support' is 'does not admit' gnosis. This is, because knowledge is revelation for those who are veiled by their intellects, whereas gnosis is revelation for the elect from whom the veil has been lifted; for gnosis refers to the Divine Unity, whereas knowledge refers to its opposite, in affirming plurality." T.

MAWQIF (2)

This *mawqif* deals with the mystical experience of God's nearness: this is therefore a convenient place for collecting together Niffarí's scattered statements on the subject, and to judge of the reality of his personal experience.

For the Muslim, the conception of God as being near to His servants is a familiar one, and has good confirmation in the Qur'án and the *ḥadith*: cf. S. 50. 15, "But we created man, and we know what his soul whispers, for we are nigher to him than his jugular vein"; S. 56. 83–4, "When it (the soul of the dying man) comes up to the throat, and ye at that time look on, though we are nearer to him than ye are, but ye cannot see." Every Ṣúfí treatise includes sayings of the saints upon nearness: cf. Sarráj, *op. cit.* 56–7; Kalábádhí, *Kitáb al-Ta'arruf* (my edition), 77–8. And whatever the psychological explanation of the phenomenon may be, there can be no doubt that many illustrious saints have felt this nearness of God. A representative list of sayings on this subject is given by Miss Underhill in her *Mysticism*, 290 ff.: there remains little to be added to this. God is represented as saying to Moses (Ḥalláj, *Kitáb al-Ṭawásín*, ed. Massignon, 164): "I am nearer to thee than thyself." St Augustine says (*Confessions*, iii, 11): "Thou wert more inward to me than my most inward part, and higher than my highest." Suso writes (*Autobiography*, 123): "God is the super-essential good, and He is more interiorly present to every individual thing than that thing can be to itself." Compare the words of Tennyson:

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

again, I found myself as ignorant as before." (St Francis Xavier, ap. Leuba, *op. cit.* 239 f.)

> "Fire.
> God of Abraham, God of Isaac, God of Jacob,
> Not of the philosophers and the learned.
> Certitude. Joy. Certitude. Emotion. Sight. Joy.
> Forgetfulness of the world and of all outside of God.
> The world hath not known Thee, but I have known Thee.
> Joy! Joy! Joy! Tears of joy!
> My God, wilt Thou leave me?
> Let me not be separated from Thee for ever."
> (Pascal, ap. Dom C. Butler, *Western Mysticism*, 15.)

Mystics are all agreed that this gnosis is not the result of personal endeavour (in the Ṣúfí language, *maqám*), but is indeed a supernatural grace bestowed by God on whomsoever He will (*ḥál*). Norden, in his *Agnostos Theos*, writes: "The *γνῶσις θεῶν* cannot be an acquisition of the intellect, but a gift of God's grace to a soul conscious of its sinfulness, and therefore receptive of divine grace." So Reitzenstein (*op. cit.* 38): "Die *γνῶσις* ist unmittelbares Erleben und Erfahren, ist ein Gnadengabe Gottes (*χάρισμα*)." The distinction between *'ilm* and *ma'rifah* is well paralleled by Otto's statement in his *Idea of the Holy*: "To know and to understand conceptually are two different things, are often even mutually exclusive and contrasted. The mysterious obscurity of the numen is by no means tantamount to unknowableness" (Dhú 'l-Nún al-Miṣrí is held to have been the first in Islam to draw this distinction: vid. Nicholson, *Idea of Personality in Súfism*, 9; cf 'Attár, *Tadhkirat al-Awliyá*, I, 127; Massignon, *Essai*, 186 n. 4). In the *Corpus Hermeticum* (ed. W. Scott), x, 4b, we read: *ἴδιον γὰρ τοῦ ἀγαθοῦ τὸ γνωρίζεσθαι τῷ δυναμένῳ ἰδεῖν*. Cf. *ibid.* I, 31: *ἅγιος ὁ θεὸς ὃς γνωσθῆναι βούλεται καὶ γινώσκεται τοῖς ἰδίοις*. Makkí's description of the gnostic is classical, vid. *Qút al-Qulúb*, I, 121 (tr. M. Smith, ap. *Rabia*, 50): "The Gnostic is not one who commits to memory from the Qur'án, who when he forgets what he has learnt, becomes ignorant. He only is the Gnostic who takes his knowledge from his Lord at all times, without having to learn it, and without studying, and this (knowledge) lasts throughout his lifetime, he does not forget his knowledge, but he remembers it forever. He has no need of a book, and he is the (true) spiritual gnostic." Nock's statement (ap. A. E. J. Rawlinson's *Essays on the Trinity and the Incarnation*, 67 n. 3, quoting Brauninger) that "*γνῶσις* is something neither wholly Greek nor wholly oriental: it is a product of the contact of Greek thought and oriental belief" may be sound *historically*; but *mystically* it carries no conviction, for the mystic must necessarily regard gnosis not as an idea, but as an experience. Mysticism is essentially a subject in which the historico-analytical method of inquiry into origins will not produce any lasting results. It is hard to resist the temptation to say that, because *A* in China resembles *B* in Mexico, the two must somehow be connected, especially if it can be demonstrated that there has been a "cultural drift" from China to Mexico: but until research into comparative mysticism abandons this speculative side-line, and concentrates upon giving a straightforward account of individual movements

Mysterienreligionen (3rd ed.), 264 f., 292. In Suso's *Autobiography* (Engl. transl.) we read: "Thereupon he was rapt in ecstasy, and it seemed to him that a light streamed forth from his heart....The fiery radiance shone forth so ravishingly that all his attempts to hide it were of no avail against the power of its loveliness." St Augustine writes, *Enarratio in Ps.* xli, 2: "Everyone who hath understanding is enlightened by a certain light: not a corporeal, not a carnal one, not an outward, but an inward light." "St Thomas Aquinas," says M. Asin in *Islam and the Divine Comedy* (Engl. transl.), 160, "freely refers to a *lumen gloriae*, which strengthens the human understanding for participation in the Beatific Vision." Blessed Albert the Great (ap. Farges, *Mystical Phenomena*, 64) said: "Mystical knowledge proceeds not from the data of reason, but from a certain divine light." The emission of light is a commonly observed accompaniment of the phenomenon of levitation, vid. Leroy, *Levitation, passim.* Leuba attempts to give a psycho-physiological explanation of this light-phenomenon in his *Psychology of Religious Mysticism*, "Photism," 255 ff.: not many students of the great classical mystics will agree with his conclusions, which in any case do not invalidate the practical value of such experiences. The appearance of the so-called "spirit-lights," commonly recorded in the accounts of psychical phenomena, no doubt belong to the same order of things.

10. "My gnosis." An account of Niffarí's doctrine of gnosis has already been given (Introd. 16f.), and needs no amplification here. The intention of this note is, to gather together a few representative descriptions of gnosis as it has appeared to different persons at different times, and so to indicate how thoroughly orthodox and characteristic the Muslim conception of gnosis is. Whatever the etymological connotation of the word *ma'rifah* may be, there is no doubt at all that the experience which it describes is universal and invariable. Much time may be spent in attempting to unearth the origins of the idea in Islam; scholars may contend for all time that Christian, Neoplatonic, Manichean, Zoroastrian, Buddhist, or Qur'ánic influence is paramount in its development; it will nevertheless be conceded on all hands that the subjective, psychological basis of gnosis *as an experience* is independent of time, race, and culture.

The attention of the reader is first invited to the descriptions of gnosis given by Niffarí himself: these will be found at M. 13. 8; M. 44. 1; M. 58. 2. Compare with these the following: "I had a revelation last Friday evening....As I was speaking, the whole system rose up before me like a vague Destiny looming from the abyss. I never before so clearly felt the spirit of God in me and around me. The whole room seemed to me full of God....I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur. It embraces all other systems." (J. R. Lowell, *Letters*, I, 69.) "After this prayer I once found myself inundated with a vivid light: it seemed to me that a veil was lifted up from before the eyes of the spirit, and all the truths of the human sciences, even those that I had not studied, became manifest to me by an infused knowledge, as was once the case with Solomon. This state of initiation lasted about twenty-four hours, and then, as if the veil had fallen

of Glory": at M. 13. 8 we have the phrase *bi-jabarút 'izzi-hi*, and at A. 52. 4 the phrase *bi-'izzah jabarúti*. *Nakarah* is the word Niffarí regularly uses to indicate the opposite of *ma'rifah*: he is not consistent, however, for he sometimes uses *jahl* in the same sense, vid. Index A.

7. T. writes as follows on this verse: "This is a mighty revelation and a concealed secret, which I will outline and indicate but not detail. His causing him to behold it is the glory in the beholding of it. This is what is meant by 'in that which I cause to witness,' that is, I cause him to see that the object (*mawṣúf*) in this contemplation is identical with His attribute (*waṣf*): and so I have expelled thee, O contemplation, from the condition of being other than Me, for thou art in reality my attribute (*ṣifah*); whereas if I do not cause thee to behold this, thou art other than Me, even though thou art my attribute; and that which is other than Me belongs to the world of creation, which is necessarily in abasement. As for man being an attribute of God, this has two interpretations: (1) when God becomes his hearing and his sight; some say that God qualifies His servant with a glory appropriate to him, and others say that when 'he who is not' passes away, 'he who ceases not' may be described with the attributes revealed in the chapter 'He drew near and hovered over' (S. 53. 8), and in the chapter 'I was hungry and thou didst not feed me, I was thirsty and thou gavest me not to drink' (*ḥadíth*): (2) when man is regarded as an act of God; the whole universe is an act of God, and God's acts are among His attributes, hence God is described by His acts, such as 'the Creator,' 'the Provider,' just as He is described by His attributes, 'the Living,' 'the Knowing,' etc."

8. "I have servants." For this opening, cf. Dhú 'l-Nún al-Miṣrí, quoted in Massignon, *Recueil*, 17; Bisṭámí, quoted *ibid.* 32; anonymous author, quoted in Sarráj, *Kitáb al-Luma'* (ed. Nicholson), 57.

"The eyes of their hearts." Recalls at once St Augustine's *ocelli cordis*, cf. *Confessions*, vii, 10, "I entered, and beheld with the mysterious eye of my soul the light that never changes, above the eye of my soul, above my intelligence. He who knows the truth knows that light, and he who knows that light knows eternity." Cf. M. 57. 17, "The hearts of the gnostics see eternity: their eyes see time-moments."

"My Glory's lights." Cf. A. 1. 2 (*anwár jabarúti*). Light is a favourite word with the mystics of all times to express different aspects of the mystical experience. Niffarí himself uses it frequently (vid. Index A), and for Muslims the use of *núr* is forever sanctioned by its occurrence in the Qur'án, especially at S. 24. 35 (the "Light-verse"). Muḥammad prayed thus, according to a *ḥadíth* preserved in Makkí, *Qút al-Qulúb*, 1, 6: "O God, set me a light in my heart, a light in my grave, a light in my hearing, a light in my sight, a light in my hair, a light in my skin, a light in my flesh, a light in my blood, a light in my bones, a light before me, a light behind me, a light on my right hand, a light on my left, a light above me, a light below me. O God, increase me in light, and give me light, and make for me light." Light is naturally opposed to darkness, and so it appears in the *ḥadíth* quoted by Ghazzálí, *Mishkát al-Anwár* (tr. Gairdner), 13: "God created the creation in darkness, then sent an effusion of His light upon it." Parallels are abundant, vid. Andrae, *Die Person Mohammeds*, 319 f. There is a useful list of Hellenistic authorities for the conception of light in A. D. Nock, *Sallustius*, xcviii n. 6, xcix n. 10: in this connection cf. Reitzenstein,

COMMENTARY

MAWQIF (1)

The word *'izz*, which is used here, does not occur in the Qur'án: there the word used to express this idea is *'izzah.* So we read, at S. 35. 11, "Whoever desires honour (*'izzah*), honour belongs wholly to God"; and again, at S. 63. 8, "To God belongs the might (*'izzah*), and to His Apostle and to the believers." Cf. also S. 4. 138 and S. 10. 66. T. however gives *wujúd* as the synonym for *'izzah*, and explains *'azíz* as meaning *al-qayyúm al-fardání.*

1. "Whose neighbourhood is unsupportable and Whose continuance is not sought." This is explained by what follows in vv. 4–6. T. is right in pointing out that, as the very contemplation of God's glory results in the passing-away of the contemplative, the neighbourhood of God is impossible: for God cannot be seen by one who passes away in seeing Him. So long as God continues, the servant remains in a state of *faná*: therefore, none seeks God's continuance, for seeking implies personal initiative, and so long as personal initiative continues, *faná* cannot occur. Cf. M. 3. 4.

"I manifested the Manifest," because God created all phenomena, "and am more manifest than it," because God is the Manifester *par excellence*: cf. S. 57. 3, "He is the outer and the inner," a text on which Niffarí enlarges at M. 3. 1; 29. 1; 48. 6; 67. 40; A. 41. 13; 56. 27.

"I concealed the Inwardly," that is, the noumena, unconnected as they are with sense-perception. Phenomena do not attain to God, and noumena do not guide to God: God reveals Himself to whomsoever He wills of His servants.

2. "I am nearer to each thing than its gnosis of itself." The gnostic can know God more easily than he can know himself. The *hadíth qudsí*, "Whosoever knows himself has known his Lord" (assigned by Massignon to Yaḥyá ibn Mu'ádh al-Rází, vid. *Passion*, 513 n. 4; *Essai*, 239; *Recueil*, 27), is no doubt here in the author's thoughts.

3. This verse is a commentary on the famous *hadíth*, "When any of my servants loves Me, I become his ear with which he hears, his eye with which he sees, his tongue with which he speaks, and his heart with which he understands." This *hadíth* is assigned by Muḥásibí to Ibrahím ibn Adham (vid. Massignon, *Essai*, 226 f.).

4. "The Word of Glory," as T. says, a symbolic expression denoting that which is above the perception of the understanding.

5. "The attainments of every attribute would have returned to nothingness." There is a deliberate conjunction of the technical terms *wasf* and *ḥarf*. Niffarí is here following (as always) Ḥalláj in regarding the *ḥurúf* as created, as against the Ḥanbalite view that they are uncreated, cf. Massignon, *Ṭawásín*, 142, 152, 189; *Passion*, 591 ff. For a general exposition of Niffarí's doctrine of *ḥurúf*, vid. Introd. 21 f.

6. "His gnoses" are insufficient for complete attainment: cf. M. 8. 75; M. 63. 3. "The tongue of sovereignty" is a synonym for "the word

permission, thou speakest of knowledge, and relatest concerning it, and art an ambassador of knowledge: then knowledge occurs to thee, and thou canst not reject knowledge, because it occurs to thee as one of whom thou didst speak, and with one of whose tongues thou didst relate.

16. The sign of my permitting thee to speak is, that thou shouldst witness my wrath if thou art silent, and the ceasing of my wrath, if thou speakest.

17. The permission is not that thou shouldst witness my friendship if thou speakest: for when thou witnessest friendship, thou speakest with the tongues of incitement and ease, and thou inclinest through yearning and causest to incline, and reposest in ease and causest to repose.

18. The sign of thy seeing my wrath if thou art silent is, that thou shouldst not care what has departed from thee for my sake, or what remains.

19. The sign of that in thee is, that thou shouldst acquiesce in it, until thou meetest.

20. When thou carest not inwardly, thou carest not what has departed from thee for my sake, or what remains: and if thou carest not for thy people and thy son, then thou acquiescest in it, until thou meetest.

MAWQIF OF PERCEPTION

He stayed me in Perception, and said to me:

1. Stay before Me, and thou shalt see knowledge and the way of knowledge.

2. Knowledge consists of paths penetrating to the realities of knowledge: and the realities of knowledge are its duties, and the duties of knowledge are its limit, and the limit of knowledge is its apperception, and the apperception of knowledge is its bound, and the bound of knowledge is its staying.

3. This is the description of all thy knowledge, but it is not the description of all thy practices.

4. Thou comprehendest not the quality of the totality of a thing: that quality belongs to Me, and to my comprehension.

5. Everything which thou practisest through a knowledge appears to thee through one of its qualities.

6. Knowledge and its paths are one of the properties of gnosis: signposts occur in knowledge, not in gnosis.

7. All knowledge consists of paths: of practice, understanding, thinking, planning, learning, realising, perception, remembering, vision, penetration, staying, conjunct, disjunct.

8. There is no path or paths to gnosis: and there is no path or paths in gnosis.

9. Gnosis is the resting-place of goals, and the end of ends.

10. By goals is meant thy goals, by ends thy ends, by resting-places thy resting-places, by paths thy paths.

11. When thou art of the people of gnosis, there is no exit from gnosis except unto gnosis, nor any path in gnosis or unto gnosis or from gnosis.

12. When thou seekest rest in gnosis, I reveal unto thee the reality of certainty in Me, and thou witnessest Me, and gnosis is absent, and thou art absent from thyself and from the condition of gnosis: not with an absence that is a departure from gnosis, nor with an absence that is a departure from gnostic, but with an absence which is a departure from the condition of gnosis, and a departure from the condition of gnostic. But when I seek rest for thee, gnosis has no conditioning force in thee: I only condition thee, and thou continuest, not in the condition of gnosis, but in my condition.

13. When gnosis has no authority over thee, and thou continuest not in its authority, thou attainest the limit of knowledge: and when thou attainest the limit of knowledge, thou standest with my proof in everything and against everything.

14. When thou attainest the limit of knowledge, it is incumbent on thee to speak of it: but wait for my permission concerning it, that thou mayest speak of Me, and relate concerning Me, and that thou mayest be one of my ambassadors.

15. If thou speakest of necessity, and dost not wait for my

will be gathered unto Me, and shall become strong through my strength. And I, even I, shall feed them, and give them to drink: and thou wilt see their thankfulness to Me. So stand, O thou that sleepest, and sleep, O thou that standest: for I have made the affliction the prisoner of consolation, and I have sent down my guidance and my light, my pillar and my tokens.

12. Set up for Me the thrones, and spread out the earth for Me in habitation: raise the coverings that were let down against my sudden coming. For I shall come forth, and my companions with Me: I shall raise my voice, and the missionaries will come and seek my pasture, and I shall preserve them. And the Blessing will come down, and the Tree of Riches will grow in the earth, and there shall be my rule alone. This is according to the just measure, and this is my desire.

God shall manifest His friend in the earth, to take the friends of God as friends. The Believers shall pay allegiance to him at Mecca. These are the lovers of God: God will help them, and they will help God. These are they that seek protection, the number of such as was slain at Badr. They perform, and believe —three hundred and thirteen they be—and they are the manifesters.

9. Thus the Lord stayed me, and said to me: Say to the Sun, O thou that wast written by the Pen of the Lord, show forth thy face, and display thy sides, and go whither thou seest thy joy, according to thy endeavour. Send the Moon before thee, and let the fixed stars be set about thee. Go beneath the Cloud, and rise upon the Depths of the Waters: set not in the west, and rise not in the east, but stay in the Shadow. Thou art truly the mercy of the Lord, and His holiness. He sendeth thee to whomsoever He will, and this is a guidance by which God guides whomsoever He wills. Thus doth God send down the revelation. Bestir thyself, O thou that restest, and take thy ease, O thou that hidest: for thou hast cast away the reins, and the Lord hath sent before thee His secret.

10. Thus saith the Lord: Arise, O sun that shinest, for I have banished the night. Spread thyself over all things. The corn springeth, and offereth every tree of its fruit, by the permission of its Lord. The orphan will come unto thee, and will wax great: and there will be gathered unto thee the missionaries. And thou shalt see my Light, how it blazeth. Take thy provision, O thou that goest forth, and be supplied for the journey. For truly thou art the Light of the Lord, to whom the Lord hath spoken, that thou mayst appoint for men a just decree, to stablish them. And the hearts of the believers shall incline unto thee, and through thee the weak shall be strong, and they shall beat off from them that which they fear.

O thou that sleepest! Arise and wake, and proclaim the good tidings: for I have sent down the Table, on which the wells of food and drink do spring. And they shall come to thee, and see Me on thy right hand and thy left, and they shall be thy friends, and they shall prevail. For he that fighteth against them, fighteth against Me: and I do ever prevail. And be displayed, O thou that art guarded: for thy prisoner has been loosed, and the gates opened for thee. Deck thyself, and deck the peoples with My splendour: for sorrow hath been driven from thee, and I have filled thy heart with joy. And they shall be drawn up in one rank, the foremost: and I shall come forth suddenly. But do not fear, neither be thou dismayed: for I shall not be henceforth absent, save once only. Then I shall appear, and not be absent: and thou wilt see my friends of old abiding, rejoicing.

11. Thy hour is come, and the appointed season of my appearing is at hand. For I shall manifest, and those that are weak

what thou seekest. Seek Me through my Self-subsistence in that which thou attainest: for he that sees Me, sees that which is neither manifested nor hidden.

5. O my servant! Thy time is come: so gather for Me about thyself my bands. Treasure up my treasures with my keys which I have given thee: and be thou firm and strong, for thou art nigh to thy manhood. Appear before Me in that in which I manifest thee, and recollect Me through my compassionate bounty: for he is my lover, in whom thou recollectest Me.

6. Thus saith the Lord: Verily I shall rise upon the sensible forms, smiling: and they shall be gathered about Me. He that is feeble will seek my aid, and all will put their trust in Me. And I shall send forth my Light, to walk among them: they shall greet it, and it will greet them. Awake, O thou that sleepest, unto thy uprising: and stand thou up, O thou that standest, unto thy Leader. Stone the houses with thy stars, and stablish the Pole with thy fingers: put on the terribleness of God, and be not veiled. Verily the authority is thine alone, and the return of blessing is in thy right hand. This is my desire, and it is this that I behold. These are the Lights of God: and who shall shine with His Light, save by His leave? This is the very truth: it is a story which the vain thoughts cannot tell to thee, and against which only the ignorant turn their faces.

7. Thus saith the Lord: I shall advance, and there will be no turning back. And I shall thread for thee the necklace, and shall put forth My hand unto the earth: and they shall see Me with thee and before thee. Issue therefore from thy veil: for I shall make the sun to rise upon thee. Take thy doom in thy right hand, and run about like the winds. Gird thyself with the garment of prevenient mercy: and do not slumber, for thy dawn is come, and daybreak is at hand. This is one of the tokens of thy Lord, and this is for the coming down of Jesus son of Mary from the heavens to the earth. The times are near which are announced, and command for those who have been given knowledge, and guidance whereby God guides unto Him, and seeks to deliver many that are ignorant.

8. Thus saith the Lord: Thee only have I informed of the appearing of eternity. Cast away therefore the wrappings from thy face, and ride upon the beast that wanders over the earth: raise my well-schooled foundations, and bear them upon thy hands, him that agrees with thee upon thy right, and him that doth oppose thee upon thy left. And be displayed, O thou that art treasured, and be set forth, O thou that art guarded: gird about thee thy garments, and raise thy trousers to thy knee. Verily I am awaiting thee at every pass. Be spread forth like the land and sea, and be raised up like the raised heavens: for I shall send Fire before thee, so do thou neither encircle nor rest. Verily in this is a sign: for the Word of God shall appear, and

ADDRESS, GOSPEL AND ANNOUNCEMENT

He stayed me, and said to me:

1. Say unto the Night: The Dawn hath come, and thou wilt no more hereafter return. For I shall make the Sun to rise, after her long setting from the earth: and I shall confine her, so that she may not come and consume that which was seeking thy shade, and growing as a plant that hath no sap. And I shall appear from every quarter, and give the beasts to eat of thy plant: but my plant will wax great and fair, and its eyes will be opened, and they shall see Me. And I shall rehearse my Proof, and they will write it down, together with their faith. And the soaring mountain will tremble from its depths, after the waters have stood upon its heights, and it hath not drunk. And I shall lower the depths of the water: and I shall lengthen the noonday, and shall not cause it thereafter to decline. Here they shall be gathered together. And I shall confound all the times: and thou wilt see the bird feeding in its nest, and thou wilt see him that seeketh repose bartering wakefulness for slumber, and ransoming war with ease.

2. Say to her that is distended and expanded: Make thyself ready for thy condition, and deck thyself out for thy station. Cover thy face with a thin covering, and be a companion to him who covers thee with his face. For thou art My Face rising from every aspect: so take faith for thy pledge. And when thou goest forth, enter unto Me, that I may kiss thee between the eyes, and secretly tell thee that which is not meet for other than thee to know, and that I may go forth with thee unto the Path. And thou shalt see thy companions as if they were hearts without bodies. And when thou settlest upon the path, stay: for it is thy quest. Thus saith the Lord: Put forth thy right hand, and set up thy knowledge therewith; sleep not, and wake not, until I come to thee.

3. O my servant! Stay unto Me: for thou art my bridge, and thou art the path of my recollection; upon thee I cross unto my companions. For I have set thee up, and cast upon thee protection from the wind. And I desire to bring forth my knowledge, which hath never come forth: I shall marshal it in armies, and they shall cross upon thee, and stay near thee this side of the path. And I shall appear, thou knowest not from whence, whether before them, or upon their path. And when thou hast seen Me, I shall go, and they will go: and I shall set thee up upon my hand, and everything will pass beyond thee. As for him that passes over thee, him I will meet and carry: but as for him that passes thee by, he shall be utterly destroyed.

4. O my servant! Stay in the Law, for I have stayed thee. Leap upon the prey of thy attention, even as the lion leapeth upon its victim in its craving: stand, and lay hold through Me on

20. If thou seest knowledge and turnest from it, thou turnest from other even if it be acquiescence.

21. I am the Merciful: my mercy is not outstripped by the sins of sinners. I am the Mighty: my gnosis is not overpowered by the crimes of criminals.

22. I am the Clement: my clemency is not encompassed by the defection of the defectors. I am the Rewarder with good: I am not turned from it by the heedlessness of the heedless.

23. I am the Beneficent: my beneficence is not veiled by the denial of the deniers. I am the Blesser: my blessing is not cut off by the trifling of the triflers.

24. I am the Favourer: my favour is not on account of the gratitude of the grateful. I am the Giver: my giving is not pillaged by the refusal of the refusers.

25. I am the Near: my nearness is not known by the gnoses of the gnostics. I am the Far: my farness is not attained by the sciences of the scientists.

26. I am the Lasting: the eternities do not give news of Me. I am the One: the numbers do not liken Me.

27. I am the Manifest: the eyes do not see Me. I am the Secret: the thoughts do not encompass Me.

28. I am the Loving: my face departs not when thou departest. I am the Forgiving: my pardon waits not while thou makest excuse.

29. I am the Giver: what I give I seize not back. I am the Dispenser: what I dispense I ask not back.

30. I am the Transferrer: what I transfer is not transferred. I am the Remover: what I remove stands not firm.

31. I am the Turner: what I turn stands not fast. I am the Affrighter: what I affright finds not rest.

32. I am the Shaker: what I shake goes not straight. I am the Raiser: what I raise is not overthrown.

33. Everything is sought by that which belongs to it. But I am the Single and the Unequalled: I belong not to anything, that it should seek Me, nor do I exist through anything, that it should be proper to Me.

5. Whoso sees Me not, is not profited by his knowledge, nor is his ignorance removed.

6. Do not desire, to be veiled by agreement or disagreement: for no thing veils thee or unites thee. I am the Veiler, and I am the Uniter: quality and attribute are paths in the created aspect of what I have manifested, and whoso joins by means of them reaches unto them, and whoso is veiled by means of them is not veiled from them.

7. Whoso knows Me through Myself, knows Me with a gnosis that will never thereafter be denied.

8. If I open for thee an opening of my recollection which suffices thee for everything and abides with thee in everything, thou wilt not have need of anything in the way that he needs who takes sufficiency in his own being, and thou wilt not repose in anything in the way that he reposes who ends in his own being.

9. My recollection of thee is my Self-revelation unto thee, and the opening of my recollection of thee is gnosis.

10. As for him to whom I do not reveal Myself, he does not know Me: and as for him who does not know Me, I do not listen to him.

11. When thou seest Me turning other from thee, and not turning thee from other, then ask of Me the knower and the ignorant/ and journey unto Me through safety and peril.

12. When thou seest Me turning thee from other, and not turning other from thee, then flee unto Me from my temptation, and seek refuge with Me from my conspiracy.

13. Say unto the servants: If ye had seen Him contracting and expanding, ye would have been free of your lineages, and exempt from your accounts.

14. Nay, by the might of singleness and the singleness of might, I do not contract save as I expand, and I do not expand save as I contract. If I had expanded through Myself, thou wouldst not have been enthralled: and if I had contracted through Myself, thou wouldst not have had gnosis.

15. Say unto the servants: If ye knew Him, ye would not deny Him, and if ye denied other than Him, ye would know Him.

16. When I stablish a man in gnosis through a medium, I efface him from the reality of the gnosis by means of the medium. Then he knows the limit, and exists through Me according to what he affirms, but through otherness according to what he knows to be true.

17. Not like a kindness is the kindness that establishes other and not-other: not like a might is the might that effaces from other in causing to witness other.

18. If I give thee speech, it is for the sake of wisdom: if I give thee silence, it is for the sake of warning.

19. Nothing is equal to Me, but everything exists through Me.

and heaven and earth will not cease, nor that which they contain of the signs of every created thing.

8. If every friend does not cease, every enemy will not cease.

9. If every knower does not cease, every ignorant will not cease.

10. I spoke a word, and the word glorified Me: then of the glorifying of the word created I a light and a darkness. Of the light I created the spirits of such as believe, and of the darkness created I the spirits of such as disbelieve. Then I mingled the light with the darkness, and made it to be a stone-jewel: the jewelness was of the light, and the stoniness was of the darkness.

11. The day belongs not to Me and to my knowledge, until the night belongs to Me: when thy night belongs to Me, then thy day belongs to Me and to my knowledge.

12. Depose thy carnal soul, and kingdom and dominion will be deposed with it. Thou wilt connect the two houses with the kingdom, and the science with the dominion, and thou wilt be with Me beyond that which I manifest. That which I manifest will have no power over thee, because thou art with Me: and when thou art with Me, then thou art my servant; and when thou art my servant, then my light is over thee. And that which I manifest will have no power over thee, even though I send it unto thee: for my light is over thee, but my light is not over it; and when it comes to thee, it will not be equal to thee. Then I will give thee permission concerning it, and thou wilt listen to it.

13. Depart unto Me, even as my friends depart unto Me: and thou wilt tread the way they tread, and they will meet, and give mutual counsel and address.

ADDRESS (56)

1. Whoso witnesses Me, sees my majesty among the signs, and is humble before Me, and they are not manifest; and does homage to my power, and they have no power. Here when he stays on the day of union, I accompany him in his fears, even as he accompanies Me, beyond the veils: and I send unto him a stablishing in the time of trembling, so that through Me he is stablished in every state.

2. Whoso protects my bounty from the disbelief of his soul, and protects my gnoses from the inclination of his ignorance, and protects my recollection, when he recollects Me, from the influences of his nature: he takes a pledge with Me for his salvation, and will tomorrow take refuge with Me in the noblest of his places of turning.

3. He is only united with Me, and has not joined Me, who departs from my making without its expelling him.

4. Opposite is not removed, until reward is removed: reward is not removed, until absence is removed.

ADDRESS (54)

1. Nearness is when thy heart is in my hands: farness is when thy heart is between my hands.

2. Aim and seek, else thou wilt not be stablished: and when thou aimest seeking, say, "O my Lord, by Thee I aim, and by Thee I seek, and by Thee I am stablished."

3. Thou hast seen Me in every heart: so guide every heart to Me, not to My remembrance, that I, even I, may address it, and that it may be guided. Guide it not, save unto Me: for if thou guidest it not unto Me, thou guidest it unto error, and it errs from Me, and then I punish thee for it.

ADDRESS (55)

1. Write down thy ease, thy goods, thy victory, thy security, thy greater comfort, and the splendour of thy face. Verily I am God: from Me comes that which comes, and from Me come night and day, and from Me comes the alternation of that which comes. Thou seest the day, how it has no power to return, unless I say unto it, "Return, O day": and thou seest the night, how it has no power to return, unless I say unto it, "Return, O night."

2. I did not reveal eternity unto thee, until I veiled from thee the conditions of humanity. My revealing to thee was in accordance with my veiling from thee, and my veiling from thee was in accordance with my revealing to thee.

3. When thou seest eternity, thou hast seen one of the qualities of imperviousness: and imperviousness is a thousand qualities, and a power of the power of persistence, and persistence is the persisting power.

4. The night belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me only. Restore everything that to thee comes, if it comes from Me, unto that which is with Me: but if it comes not from Me, then restore it unto that which I have established.

5. The day belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me and my knowledge. And when my knowledge enters unto it, bar the gates of thy heart against it: then, when the night is come, open the gates of thy heart, in order that such of that knowledge as is in thy heart may come forth, together with everything that is other than Me. Whatever comes forth, do not restore: and whatever comes not forth, drive forth, and do not follow it. And let thy heart belong to Me, not to anything beside Me, nor to anything that is other than Me.

6. When thy night and thy day belong to my knowledge, then thou art one of my great servants.

7. If thy carnal soul ceases not, night and day will not cease,

my knowledge, but has never seen Me or my assembly, nor has he entered my presence. Every elect and general person who is in the veil is general, except the companions of the names and the letters: these have seen Me openly of their hearts, not openly of My vision. They have seen Me openly of my wisdom and my power and my active quality: let them beware of Me and my active quality, for I do not set their sins in my forgiveness—this only occurs to those of the veil; and I do not set their hearts in my kindliness—this only occurs to those of the covering.

10. Thou knowest the names when thou art in thy human state, and thou knowest the letters when thou art in thy human state: and paralysis consumes thy intellect.

11. Let him that knows my names beware of the paralysis of his intellect: and again, let him that knows my names beware of the paralysis of his intellect.

12. When thou seest Me, thou seest fear and hope to be in banishment from Me, and thou seest knowledge and gnosis to be in banishment from Me.

ADDRESS (53)

1. Letter is my fire, letter is my value, letter is my decree consisting of my command, letter is the treasury of my secret.

2. Enter not unto letter, save with my regard in thy heart and the light of my regard on thy face, and my name, for which thy heart is dilated, on thy tongue.

3. If thou enterest with the power of the fire, ye will both be consumed by the fire of the letter.

4. I do not say unto thee, "Cast the keys before my presence," that I may thereby be nobly entertained in thy heart. Thy station is beyond letter with Me, and beyond the keys of the letters: and when I sent thee unto the letters, it was in order that thou mightest seek one letter from another, even as thou seekest fire from fire. I say unto thee, "Bring forth *alif* from *bá*, and *bá* from *bá*, and *alif* from *alif*."

5. I did not say this to thee, until I had guided thee to it. Thou sawest it, for thy heart saw it: and thou knewest it, for thy heart knew it.

6. What is in thy thoughts, that thou art inclined towards thy thoughts, and what is in thy attentions, that thou spendest night and day in thy attentions? Thou art my friend, and I have a better right to thee. Stablish Me therefore in thy inmost heart: for I am better acquainted with it than thou, and with that whereby it is moved.

the station should be absent from thee, then do not call upon Me from behind the veil, save with the raising of the veil. That is the duty attached to my Self-revelation, for him who sees Me.

ADDRESS (52)

1. All the letters are sick, except *alif*. Dost thou not see that every letter inclines, but that *alif* stands upright without inclining? Sickness is only inclining, and inclining only belongs to the infirm: so do not thou incline.

2. Do not divulge my secret, or I will divulge thine. Consider my protection over thee, how I cover thee with it from my creation; then consider my hands over thee, how I cover thee with them from my protection; then consider my regard for thee, how I cover thee with it from my hands; then consider Me, how I cover thee from my regard, and how I cover thee with my regard from Myself.

3. If I cover what is between Me and thee, I cover what is between thee and Me.

4. Thou mayest not, and then again thou mayest not, and then again seventy times thou mayest not describe how thou seest Me, nor how thou enterest my Treasury, nor how thou takest from it my Seals through my Power, nor how thou seekest the knowledge of one letter from another letter through the Might of my Magnificence.

5. In every knowledge, save the knowledge of how thou seest Me and enterest my Treasury, thou hast a place of sojourning, and creation has with thee dwelling-places. Whoso therefore comes to thee, turn to him the dwelling-places of the hearts of the gnostics. Dweller, departer, and silent are increased by what they hear: speaker converses with thee, and then returns to that which he hears from thee.

6. When thou seest Me, and enterest my Treasury, then thy soul, and the knowledge of the sincerity of thy soul, and of the souls of all the gnostics with thee, are in a barrier of the veil of command, and beneath certain of the pavilions of prohibition. In the dominion of my names there is neither soul, nor sciences of soul, nor augmentation of the sciences of soul.

7. Command and prohibition are a veil, and the knowledge of what is for thee and against thee is all in a veil: and my mercy has gone forth to everyone who is in the veil. Consider then the sins of him who is in the veil, how they mount: then consider my forgiveness, how it meets them all, and does not allow them to mount to Me, and does not allow their committers to forget the recollection of Me with their tongues.

8. In the veil are my generosity and clemency and forgiveness and bounty.

9. Each person that is in the veil is blind to Me: he only sees

ADDRESS (50)

1. Thou desirest to pray all night, and thou desirest to recite all the sections of the Qur'án therein: but thou prayest not. He only prays all night who prays for Me, not for any known rosary or comprehended portion of scripture. Him I meet with my face, and he stays through my Self-subsistence, desiring neither for Me nor of Me. If I wish, I converse with him: and if I wish to instruct him, I instruct him.

2. The people of the rosary depart when they have achieved it, and the people of the portion of the Qur'án depart when they have read it: but my people depart not, for how should they depart?

ADDRESS (51)

1. I am the Impermeable: the quality of science does not penetrate the quality of impermeableness.

2. I am the Veritable Reality: everything subsists through Me. Whomsoever I address, him I cause to witness that that is through Me, and his heart sees the true vision: whomsoever I address not, him I instruct that that is through Me, and his heart sees the object of knowledge.

3. Say unto knowledge: "There is no path between me and thee: I do not seek guidance of thee, that thou shouldst bring me to the objects of knowledge." And say to the objects of knowledge: "There is between me and thee neither heaven nor earth nor interval nor pass, that thou shouldst restore me unto thy knowledge: for unto it is thy return, and thou art its burden and it is thy vessel, and thou art its way unto the negligent."

4. Of the attribute of the friend, neither wonder is, nor seeking. How should he wonder, seeing God? Or how should he seek, seeing God? Wonder is but the trembling of the sight, and the trembling of the sight is but as one seeing through a chink: and he who sees through a chink, is veiled by a chink; and seeking occurs only during veiling.

5. When thou desirest to call upon Me, open my door.

O my God, how shall I open Thy door, seeing that only Thy names are on it, and Thy attribute is but Thy names, and Thy attribute is only the loss of intellects and imaginations?

6. When thou desirest to call upon Me, thou recitest the Praise seven times, and blessest the Prophet (on him be God's blessings and peace!) ten times. If thou seest that the door has been opened, that is, if thou stayest in thy station with Me—the station of My vision, that is, the station of the banishing of self and phenomena—and if the vision is not absent from thee during the petition: then call upon Me, and petition Me. But if

7. The scientists guide thee to My obedience, not to My vision.

8. When I am absent from thee, and thou seest no scientist, then read the wisdom which I have given thee, and say, "O my Lord, I am he that is incapable of enduring Thy vision or thy absence, and I am he that is incapable in every state of persisting before thy continuance. Whether Thou makest me to see or to be absent, in unveiling me, it is all due to my limitation."

9. Say unto Me in vision, "Thou, Thou"; say unto Me in absence, "I, I."

10. Thy refuge is thy acquiescence: consider therefore that in which thou acquiescest.

ADDRESS (48)

1. When thou facest Me, set thine expectation behind thy back, and I will bring it forth from both thy hands.

2. Consider what thy night is, for thy dawning is on its hand: consider what thy day is, for thy night is on its traces.

3. Whoso seeks of Me, puts not his trust in Me: whoso is not patient towards Me, confides not in Me.

4. He complains of Me who complains unto Me, while knowing that I have made trial of him.

5. Science contains everything during absence: but science is too narrow for everything in vision.

6. When thou seest Me, nothing will concentrate thee upon Me but vision and trial. If thou abidest in My vision, I try thee in every way, and I support thee with resolve, and thou slippest not: but if thou abidest not, I try thee with a part of trial, and disable thee for resolve, and thou tastest of the food of farness. Then I extract from thee in thy weakness, because of my mercy towards thee, a cry for help: and I bear thee, through that cry for help, to My vision.

ADDRESS (49)

1. I permit him who sees Me to seek Me: if he seeks Me, he finds Me, and when he finds Me, then let him seek Me where he finds Me, and not judge against Me.

2. When thou seest Me not, thou belongest to the commoners, even though there be united in thee the practices of the practisers.

3. If thou seest Me and then losest Me, sit with the scientists and thou wilt profit and be profited: but if thou seest Me and dost not lose Me, then no one belongs to thee, nor thou to anyone.

4. Grasp Me to thee, and I will grasp thee to Me.

5. Squander Me not for anything, for thing is no compensation for Me.

thing. For thee He externalised me, but for Himself He externalised thee: and I am asking thee concerning Him, but thou hast no perception of the question. He is the distance unpassable, and the nearest of His veils to nearness is manifestation, and in it is stablishment: and the furthest of His veils from nearness is stablishment, and in it is absence." And He made me to circle round the Throne: and I saw the knowledge which was above it, to be the same as the knowledge which was below it. And I wrote the knowledge, and I knew everything; I studied it, and saw everything. And He said to me, "Thou art one of the knowers: teach therefore, and do not learn."

ADDRESS (46)

1. When thou seest Me beyond a thing, I am its demolisher: when thou seest Me not beyond a thing, I build by means of it what I wish. Thou dost not see Me beyond a thing, then to disobey Me, except by reason of a knowledge.

2. To disobey Me when seeing Me is to make war on Me: to disobey Me when not seeing Me is to disobey Me.

3. I have prepared for thee an excuse for disobeying Me: but I have prepared for thee war and plundering for making war on Me.

4. My warfare against thee consists in giving thee free access to that for the sake of which thou warrest with Me.

5. My protection of thee consists in my appearing behind it dividing thee, and, in dividing thee, expelling thee.

6. Everything belongs to Me: dispute not therefore with Me concerning what is mine.

7. If thou hadst understanding of Me, thou wouldst seek refuge with Me from the evil of thy need.

8. Everything prevails over thee, when I am absent: but when thou seest Me, thou prevailest over everything.

ADDRESS (47)

1. A science in which thou seest Me is the path unto Me: a science in which thou seest Me not is the confounding veil.

2. Beyond every outward and inward I have an infinite science.

3. I am the Knower: whoso sees Me is profited by science, and whoso sees Me not is harmed by science.

4. When thou seest Me, scientists are unlawful to thee, and science works thee harm.

5. When thou seest Me not, then sit with the scientists, and seek illumination of the light of science.

6. The light of science illuminates thee concerning itself, not concerning Me.

ADDRESS (44)

1. Say: My Lord brought me before Him, and said to me, having brought everything before me: This exists through Me, and I am beyond it; thou existest through Me, and I am beyond thee. For thy sake I manifested it all: and if thou stayest between Me and it, to do honour to my might and awe to my dominion and my majesty, I will stay it before thee, and stay it upon thy paths; and it will be translucent, and thou wilt see Me beyond it when thou regardest it. So stay it upon that which I have manifested, and entrust it to its place to which I have entrusted it: give to it thy back, but to Me give thine eye and thy face. And say, as from Me to thy heart, it knowing my address, "I am in every heart, and turn it upon its tracks, asking of it news, and revealing to it Myself, so that it knows that I am, and says to Me openly and of knowledge, Veil me from Thee. So I am veiled from it: but it cannot endure to lose Me, desiring to see Me, and to have the authority. But it is my authority which prevails, for I am the Master, and it is my servant. If it journeys to Me, it finds Me; and if it seeks Me, I come to it: as though I veiled Myself and appeared in accordance with its desire. Nay, but I teach it: and it knows that for this I have created it, and unto this fashioned it and made it, through this mingled it and compounded it, and in this stablished it, and in stablishing made to witness, and making to witness made to know. I am better for it than itself. If it forgets Me, yet do I remember it, as though in remembering it I build a glory: and if it turns from Me, yet do I turn to it, as though I associate with it after an estrangement."

ADDRESS (45)

1. Say: My Lord turned me towards Him, and said to me: "Be raised unto the Throne." And I was raised, and saw naught above it except knowledge: and I saw everything to be a wave. And He said to the wave, "Be uncovered." And I saw the Throne: and He caused the Throne to pass away, and I saw knowledge above and below. And He raised knowledge, and it was raised above and below, and a knower remained: and He extended knowledge, and set up the Throne, and restored the wave. And He said to me, "Write the knowledge." And He restored me to the Throne: and I saw knowledge above me, and the wave below me. And He said to me, "Advance unto everything, and ask it concerning Me, and thou shalt possess the profitable knowledge." And I asked knowledge, and it said, "He manifested me as a knowledge, and veiled me with the manifesting: but I do not pass away from His manifesting. He has guaranteed me everything, except Himself: so inscribe me, and thou shalt know everything; study me, and thou shalt see every-

9. I have given thee by giving and withholding, and I have withheld from thee by giving and withholding. Thou hast blamed Me for giving by withholding, and thou hast thanked Me for withholding by giving. Nay, by the sanctity of that which I have sent forth to thee, and of that from which I have veiled thee, of that towards which I have converted thee, and of that from which I have averted thee, of the vision of Me! Thou hast not given Me loyalty for the blessing, nor thanks for the requesting.

10. To Me belongs the giving: if I had not answered thy prayers, I should not have made them seeking it.

11. If I had set my giving in the place of thy seeking, thou wouldst never have called upon Me, nor named Me beneficent.

12. I am not named by thy naming, and I do not give at thy calling: but I have made in thee a part secret from thee, which is connected with Me. To this I appear, and it sees Me: and now and again I uncover it.

ADDRESS (43)

1. I have not abased thee with the abasement of thy concentration on Me, and I have not exalted thee with the exaltation of thy separation from Me.

2. Now thou hast known where thou seest Me, and I have shown thee where my face is and my place: so choose Me, and I will rank thee above everything, in being independent of it. Do not choose other than Me, or I will be absent: and what luminary will rise upon thee, when I am absent?

3. Speak to Me with my speech, and I will listen forever.

4. When I listen forever, I answer forever.

5. My call is my seal: so consider what thou sealest with it, for that I send to witness for thee and against thee.

6. Invoke Me with the tongue of committing to Me, and thou shalt have gnosis of Me, and never be agnostic of Me.

7. Ask of Me thy safety of which I approve, and I will make thee safe on every side.

8. If I make thee, and the answer is not unlawful, I make thee a medium in respect of knowledge between Me and thee: I manifest it to thee, and thou restorest it to Me; then I take thee as a friend.

9. I have only made my temples pure, in order that those who ask may make Me to repair unto those temples.

10. Say: O Lord, grant me refuge from separation from Thee through need of other than Thee.

11. When separation is removed, estranged and intimate are equal.

12. The first part of temptation is the gnosis of name.

13. If I banish from thee that which name seeks, I banish from thee that which opposition seeks.

8. I am the Watchful over that which I protect, and I am the Protector of that which I comprehend.

9. I am the Compelling with that which I possess, and I am the Near to that which I make mine.

10. I am the Witnesser of that which I have fashioned, and I am the Merciful towards that which I have made.

11. I am the Great, and my imperviousness is not shared by equals: I am the Lofty, and secondary causes are not joined with Me.

12. I am the Faithful in that which I have promised, and an increase which does not perish: I am the Indulgent in that which I have threatened, and a tenderness which does not waver.

13. I am the Outward, and veilers veil Me not: I am the Inward, and outward things display Me not.

14. I am the Self-existent, and do not sleep: I am the Stablisher and Effacer, and do not weary.

15. I am the One, and numbers do not unify Me: I am the Impervious, and rivals do not overreach Me.

16. I am the Informed, so do not hide: I am the Single, so do not equate.

17. Acquiesce in that which I have allotted thee, and I will set thy acquiescence in my acquiescence, and thou wilt not submit to thy lust, nor resist my calling thee.

ADDRESS (42)

1. He is not trusted with theory who practises in accordance with it: he only is trusted who restores it to Him Who knows it, even as He manifested it to him.

2. All theory is a sign, and every sign its staying.

3. So long as anything remains between Me and thee, thou art its servant so long as it remains.

4. When thou reliest upon a thing, thou hast sought its protection instead of mine.

5. He whom culture has not carried from other than him, where is the relationship?

6. Expand thy heart with shame, and thy face with humility.

7. Say: My Master, face me with thy face to thy face. My Master, when thou hidest me from Thee, hide me by means of my regard for my disobedience of Thee. My Master, I am the place of thy regard: if Thou settest my disobedience between me and Thee, thou consumest it with thy regard. My Master, comprehend me with the comprehension of thy nearness, and guide me with the reins of thy love.

8. Set Me between thee and things. If I give to thee, by my giving I open to thee a gate of knowledge: and if I withhold from thee, by my withholding I open to thee a gate of knowledge.

not thy attention in thy attention, and thy seeing my command and my prohibition as authorities over thee.

ADDRESS (40)

1. Have abundance through Me, and thou shalt see the poverty of everything.
2. Whoso has abundance through anything other than Me, is impoverished by the very thing through which he has abundance.
3. That which is other than I persists not: how then should there persist abundance through it?
4. If thou desirest to be my servant, not the servant of other than Me, seek refuge with Me from other than Me, even though it comes to thee with my approval.
5. My approval supports my approval: a peacemaking to the hearts of the gnostics. Other than I supports my approval: a strifemaking to the intellects of the takers.
6. My approval is my quality, and other than I is not my quality: how then should my quality support what is not my quality?
7. I am He that stands with everything that is known and unknown against that whereby its essences are divided and its qualities set at variance.
8. Seek refuge with Me from that which thou knowest, and thou shalt seek refuge with Me from thyself: seek refuge with Me from that which thou knowest not, and thou shalt seek refuge with Me from Me.
9. Where is thy weakness compared with strength, or thy poverty compared with abundance? Where is thy perishing compared with survival, or thy ceasing compared with continuance?

ADDRESS (41)

1. My light belongs not to the lights, that they should draw it on by their rising: neither have the darknesses authority over it, that they should swallow it up into their breasts.
2. Turn to Me from that which I hate, and I will put in thy power that which thou lovest.
3. Confer with Me against thy farness and nearness, and seek my help against thy temptation and right guidance.
4. I am the Mighty, the Powerful: thou art the humbled, the weak.
5. I am the Rich, the Dominant: thou art the poor, the lost.
6. I am the Knowing, the Pardoning: thou art the ignorant, the sinning.
7. I am the Self-revealing through that which I have indicated, and I am the Indicator through the exposition of that which I have enthralled.

authority except His, and has testified that there is no authority except for my sake. My Lord has manifested me, and manifested to me, and said to me, "I have manifested to thee a veil, and I have manifested to thee a veiling: the veil is farness, and thou art beyond it; and the veiling is nearness, and I am beyond it." My Lord has driven forth my heart from my breast, and set it upon his hand, and said to me, "Thy worship is, that thou shouldst stand fast: I have afflicted thee with turning, and thy steadfastness is in my hand, but thy turning is in thy breast." My Lord I see, and walk aright unto Him.

2. When thou seest Me, the expression "Lord" is a thought, and thy veil is a thought.

3. So consider Him who is beyond it, and thou shalt pass over to Me.

4. Adornment quenches wrath.

5. Fair is that part of the Lord's reckoning which the servant's adornment awaits: light is his censuring.

6. Thy adornment is the cleansing of thy heart and thy body.

7. The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness.

8. The regard which the heart gives to otherness is an uncleanness, and its cleansing is penitence.

ADDRESS (39)

1. I manifest otherness, and inflect it. Thou hast seen Me in it and beyond it, and thou hast seen it and seen Me not: the condition of my inflecting it persisted when thou sawest Me, and I was in the vision of it, and my condition persisted through my inflecting it when thou sawest Me, and it rejoiced in thy seeing Me. But leave it to be at variance: for this I did not manifest it. And be thou with Me: for this I did not choose thee.

2. Say to thy heart: Efface the trace of names in thee by means of my name; and its authority will be established, while its meaning will perish with it.

3. Appoint Me not thy messenger for anything, or the thing will be the master, and I shall inscribe thee as one of those that make mock of a sign.

4. When thou standest for prayer, set everything beneath thy feet.

5. Say: O Lord, how is it when thou instructest thy friends, and befriendest the secrets of thy lovers?

6. Cast thy attention before Me. If thou findest other than it between Me and thee, cast it, on thy seeing Me, beyond it: and when nothing but it remains, regard Me as I bring it into being. This is the end of commanding and prohibiting: thereafter thou shalt see Me, and I will not say to thee "Take," and "Leave."

7. Preserve thy state, namely, thy seeing Me in thy attention,

3. Beginning is a letter of ending, and ending is the last of him from whom I am absent, and the first of him who sees Me.

4. Love the earth which has been the means of my proving thee: for I have chosen thee, if I have made it a veil between thee and Me.

5. When absence is in construction, vision is in destruction.

6. When there is no vision and no recollection, fear Me, lest I be veiled.

7. Be privately with Me in every state, and I will guide thee in every state.

8. Be with Me, and nothing will abide before thee, but thou wilt abide through everything.

9. Vision is the gate of presence.

10. I establish the names in vision, and efface them in presence.

11. When thou regardest manifestation, be not ravished from My vision, lest My vision tear thee from Me for ever.

12. Every man that has a heart, has a privacy: its general feature is the privacy of him who seeks other than Me, and its special feature is the privacy of him who seeks Me.

13. The value of every man is the tidings of his heart.

14. When thou seest Me, that which is lawful is with Me, and everything beside is unlawful.

15. When thou seest Me, demolish thy desires and thy perils: for, by my might, peril ceases not until desire ceases.

16. When thou seest Me, be silent concerning the vision of Me, lest I restore thee to one of the sciences of heaven and earth, whereby I shall veil thee from Me so long as thou continuest.

17. If I were to reveal to thee the secret of all manifestation, it would be a science: and science is a light, and My vision consumes what is other than it. Where then is the dwelling-place of light and science in thee, when thou seest Me, and I appear to thee?

ADDRESS (38)

1. Say: My Lord regards me, how then shall I regard other than Him? My Lord I have seen, and seen Him not, and my soul rests in Him. My Lord I have seen not and rejoiced, seen not and sorrowed, seen not and served. My Lord has addressed me with his science, and uncovered for me his face. Whither shall I depart, seeing that He holds sway? Or to whom shall I hearken, seeing that He is watchful over every tiding? My Lord I see, when I have sinned, beyond my sin, forgiving it: yea, I see Him, when I have done good, in my good deed, fulfilling it. My Lord I have seen, and yet I was not just, nor sought I his assistance. My Lord I have sought and not found: He sought me, and I found Him. My Lord has made me to witness that there is no

8. Say: I ask of Thee a favour that may abide with me in the seasons that I seek of Thee, and a jealousy that may turn the eyes of my heart to thy courtyard.

9. I have exalted thee, and abased everything before thee: I do not approve that thou shouldst rest in anything, being careful for thee, and displaying thus my favour towards thee.

10. When thou askest, say: I ask of Thee that which Thou approvest; I ask of Thee a fair ornament before Thee, and a lovely bedecking in presentation to thy bounty, and an eye that regards thy desire and the falling-places of thy jealousy.

11. And if I fulfil it for thee, I shall satisfy thee concerning it with my full Self-subsistence: its ravishments will never ravish thee from Me. But if I do not fulfil it for thee, I shall inscribe thee as one that desires my face, and prefers that which is with Me above that which is with himself.

12. I am beyond thy sufficiency; therefore say: "God is enough for Me, and He is a good protector."

13. When a matter occurs to thee, say, "My Lord, my Lord," and I will say, "Here am I, here am I, here am I."

14. I have answered thy call, and made thee deaf towards all that calls other than Myself, so long as thou continuest.

15. Consider everything when thou seest Me, how that thou hast authority over it, but it has no authority over thee.

16. Hide the objects of thy quest from bursting upon Me. When I give thee leave, ask of Me good, and I shall appoint for thee the better portions.

17. When I prefer thee above the need, if thou seest not my reproach, it is my permission for thee to petition Me.

18. When I guide thee, I veil thee: when thou seest Me, and seest not what is of Me, then thou hast seen Me.

19. When thou seest Me, thou art with Me: when thou seest Me not, thou art with thyself. Be therefore with him who brings good.

20. When I restore thee to absence, be connected with the restoring, that thou mayest be uncovered of thy withness.

ADDRESS (37)

1. Hast thou not seen how, when two friends meet, one is arrested by the tidings of the other, while the other is silenced by the vision of his friend? Which of the two is worthier of love, and sincerer in his profession of friendship?

2. He who is arrested by the tidings is a polytheist, but he who is arrested by the bearer of tidings is faithful. So, however much I scare thee towards Myself by means of recollection and wisdom, thou continuest with that which scares thee, not with that towards which it scares thee.

ADDRESS (35)

1. Set thy heart upon my hand: so shall nothing hold it, or occur to it.
2. Whoso seeks to exchange My vision with my absence, has changed my blessing.
3. Seek not the shadow of the desert: for in My vision there is neither brightening nor shadow.
4. The desert is the stage of two men: of him who associates other gods with Me, and of him who is veiled from Me.
5. The desert is everything that is other than I.
6. In vision there is neither claim nor right.
7. I am the Inciter of aims: when they come upon thee, say, "Satisfy me against thy messengers."
8. I made free with thee, and manifested my love towards thee, when I addressed thee with a speech whereby I commanded thee to address Me.

ADDRESS (36)

1. How should he be my servant, who does not yield to that which I have revealed, averting it as I wished, and converting it as I wish?
2. Say: Here am I, in answer to Thee; connection with thy call has stablished me for thy reality.
3. The knowledge of this in absence will concentrate thee out of absence.
4. When I appear to thee, cause is cut off: and when thou seest Me, relationship is cut off.
5. Not every appearer is seen. I am the King Who appears through generosity, and is concealed by might: I advance him who seeks Me, and grant to him who asks of Me.
6. When thou hast desire of a need, come forth with it in the morning or the evening unto Me: its season will be, when I prefer thee above it.
7. Do not specify thy need, but conceal it with thy knowledge; and say: Make fair thy regard for me, for I am the named. Abide with me in my affair, for I am all yearning. Choose for me, for I am ignorant of my welfare before Thee. Protect me from preferring above Thee, that I may possess thy forgiveness. Protect me with thy favour towards me, that I may seek the protection of thy shadow, and continue petitioning Thee to bring forth thy wisdom. Show me Thyself in that which Thou hast concealed and that which Thou hast manifested, that I may be with Thee, and otherness shall not consume me, and that I may be for Thee, and not have gnosis of other than Thee, nor be in anything save that which displays Thee.

6. Satisfy Me as to thine eye, and I will satisfy thee as to thy heart.

7. Satisfy Me as to thy feet, and I will satisfy thee as to thy hands.

8. Satisfy Me as to thy sleeping, and I will satisfy thee as to thy waking.

9. Satisfy Me as to thy desire, and I will satisfy thee as to thy need.

10. When thou seest Me, all otherness is a sin: when thou seest Me not, all otherness is a virtue.

11. When I appear, destroying otherness and then showing it forth, then have I given thee permission for its continuance when I am absent: but when I appear to thee, and what is other than I passes away, then thereafter it will not return to the eye of thy heart.

12. Guard thy heart before thine eye, else thou wilt never guard it.

13. Sell not the disease except for the cure, for that is its price.

14. The master of vision is not in knowledge, that I should take him to account, nor is he in ignorance, that I should avoid him.

15. It is all one to the master of vision, whether I turn otherness towards him, or away from him.

16. When thou seest Me not, make enmity against everything for thou art its enemy, and it thine.

17. When thou seest Me, be friendly to everything, for it is thy friend, and thou its.

18. Thine enmity consists in thy not obeying it, and thy friendship consists in thy obeying it.

19. Thy affliction is the affliction. If thou seest Me, infidelity is beyond thee: if thou seest Me not, veiling is beyond thee.

20. Say: Stablish me for Thee, even as thou hast stablished me through Thee.

21. I have loved thee, and come to dwell in thy gnosis of everything: thou hast gnosis of Me, and art agnostic of everything.

22. When thou seest Me, command seeks thee not, and prohibition attracts thee not.

23. When thou seest Me, be in absence as the bridge over which everything passes without halting.

24. When thou seest Me, I grudge thee the ways to Me, and I do not set thee before Me in company with other than Me.

25. There is no virtue in My vision: how then should there be any evil? There is no wealth in My vision: how then should there be any need?

26. Thou art only contrary in opposite: in My vision there is no opposite.

repent, and through penitence I will open for thee a way which thou shalt thread. I shall veil thee as thou returnest, and oppose thee as thou repentest: then I shall open for thee, and not cease restoring thee. I shall restore thee to Myself through the veiling, and through penitence I shall open for thee the gates of the ways. All this, that I may make thee to pass the veil, and raise thee above the limit of the gates.

ADDRESS (33)

1. Say: Here am I; Blessed be Thou, and good be with Thee and for Thee and to Thee and of Thee and in thy hands.

2. Say: Stablish me in absence on the wave of a sea which the stablishing winds strike, and stablish me in vision on a stablishment which thy clear words have not named; show me my stablishing in thy absence, and bring me near to thy face in Thy vision.

3. What seekest thou of Me? If thou seekest that which thou knowest, thou acquiescest in the veil: if thou seekest that which thou knowest not, thou seekest the veil.

4. How shalt thou not seek of Me, seeing that I have put thee in need? Or how shalt thou seek of Me, seeing that I have originated thee?

5. Thou hast a turn in absence: seek Me and seek for Me, not that thou mayest attain Me, nor that thou mayest outstrip Me.

6. Make vision near to thee, for thou belongest to vision. Thou hast a turn in vision, for it is thy persisting mineral, and thy pervading refuge, without flight—for it denies all other than it—and without quest.

7. Hide Me from absence, and I will hide thee from vision.

8. Thy vision of vision is an absence.

9. Thy absence from the vision of vision is a vision.

10. Say: To Thee belongs everything, and I am a thing. The *lám* of possession precedes the *shín* of thing: so cast the *lám* of possession upon the *shín* of thing, and I will see Thee to be a possessor holding sway, and myself not a possession acknowledging sway.

ADDRESS (34)

1. Whoso indicates the veil, for him I have raised the fire of union.

2. Whoso is opposed by gnosis is determined upon imparting gnosis.

3. Accompany Me to Myself, and thou shalt reach Me.

4. Need is my tongue with thee: address Me by means of it, and I shall listen and answer.

5. Cast away choice, and I will cast away punishment forever.

17. Regard that with which thou prosperest: that is thy value with Me.

18. Seek refuge with Me from thy joy in taking refuge in Me.

19. Vision is the science of perpetuating: follow it, and thou shalt prevail over oppositeness.

20. I am the Mighty, without vision or absence.

21. I am the Witnesser: nothing is thine, that thou shouldst worship what is thine, and nothing is mine, that thou shouldst be veiled by what I possess.

22. Rejoice in that whereof I have put thee in need: I am independent of it and thee.

23. I have not put thee in need in order to humble thee before Me, but that thou mayest set what thou searchest in Me, wherever thou searchest.

24. Approve not of other than Me and then turn towards Me, or I will restore thee to other than Me.

ADDRESS (31)

1. Thy attention to this world is nobler than thy enslavement to the next world.

2. Thou shalt see Me on the day of resurrection, even as thou seest Me on the day of thy joy and sorrow.

3. Thou belongest to naught other than Me, that thou shouldst exist through it.

4. Absence and the carnal soul are like a pair of galloping horses.

5. Spirit and vision are a pair of united friends.

6. The motion of the heart in absence preserves it the better in vision.

ADDRESS (32)

1. Phenomenal existence is like the ball, and science the arena.

2. I do not belong to anything, that it should contain Me, and thou belongest not to anything, that it should contain thee: thou belongest only to Me, not to thing, and thou existest through Me, not through thing.

3. The light of absence is consumed in vision.

4. In absence, thou belongest to everything, and everything to thee: in vision, thou belongest not to anything, nor anything to thee.

5. Thread every way to Me, and thou shalt find Me a veiler at the commencement. Thou shalt return and be separated, and thy self-affliction will accompany thee: thou shalt ask pardon and

8. Conversation is rightly conducted only between one who speaks and one who is silent.

9. I have entrusted my veil with thy seeking for Me.

ADDRESS (29)

1. He only seeks refuge who has no Lord.

2. If a heart, to which its Lord has revealed Himself, sees good, it praises it: if it sees evil, it says, "Lord, avert it from Me," and the Lord averts it.

3. The expression of every face is in that towards which it aims.

4. The signs made signs, and they reached unto Me: the elegant spoke elegantly, and they reached unto Me.

5. Everything praises Me: the silent in his silent part, and the speaker in his speaking part.

ADDRESS (30)

1. Whatever thou mayst be, when otherness is the means of my Self-revelation, thou art in thy general condition.

2. So long as my Self-revelation despatches thee to Me, thou hast not attained to union with Me.

3. The master of vision is ruined by knowledge, even as honey is ruined by vinegar.

4. The master of absence is nearer to theory and practice.

5. Say: Stablish me as stablishing Thee in thy stablishing me.

6. Say: Hide me from hiding in thy hiding me.

7. Say: Show me thy face in thy seeing me, and turn me to Thy vision whithersoever Thou turnest me.

8. Say: Cure me of that Thou curest me.

9. In cure is a well of disease.

10. Disease and cure belong to the negligent.

11. The true recollection of Me is not in vision nor in absence. If thou recollectest Me in absence, it is for thy sake: if thou recollectest Me in vision, thou art veiled by thy recollection.

12. Thy temple with reference to Me in the next world is like thy heart with reference to Me in this world.

13. Sleep in the vision of Me, and I will cause thee to die in the vision of Me.

14. Wake in the vision of Me, and I will raise thee up in the vision of Me.

15. The meeting-place of tongues is in absence.

16. In vision there is neither silence nor speech. Silence is upon thought, and speech is upon design: but in the vision of Me there is no thought, that there should be silence upon it, and no design, that there should be speech upon it.

contrary to thee, and joinest through thy joy that which agrees with thee, my desire will be prevailing.

ADDRESS (27)

1. If thou regardest not Me in a thing, thou regardest it.
2. When thou regardest it suddenly, that is, if thou seest it but dost not see Me before seeing it, I correct thee: but if thou regardest it after seeing Me in it, thou regardest intentionally, and I empower it over thee.
3. Thou hast seen My vision and my absence: make my absence the ransom of My vision, and I will gather over thee the protection.
4. Attention in which attention remains is not mine, nor I its.
5. The heel of thy day is on the traces of thy night.
6. Absence continues as long as night continues: day is an interruption in vision.
7. Name is a veil over essence.
8. My station in this world is in vision, and my threat in this world is absence.
9. My station in the next world is unveiling, and my absence in the next world is veiling.
10. Unveiling is the Paradise of Paradise: veiling is the Hell of Hell.
11. The saint converts altogether, and reverts altogether.
12. Thou wilt not return from a place of regarding, until thou seest what is beyond it.
13. Lustrous is lustre through thy lustre in vision: dark is darkness through thy darkness in absence.
14. My vision is like day, shining and illuminating: my absence is like night, estranging and making ignorant.
15. My absence shows thee everything: with My vision nothing remains.

ADDRESS (28)

1. Each of them is a proof to thee of my making thee weaker than the weak, and stronger than the strong.
2. Thou hast a greater honour with Me than thy name.
3. Thy day is thy life.
4. Do not specify against Me in the petitioning of Me, or thou wilt be as one that seeks a place of flight from Me.
5. Petition Me to preserve thee from Me: I approve for thee no preserver other than Me.
6. I have entrusted my refusal with thy seeking of Me.
7. Absence remains, so long as there remains any demanding on my part and thine.

2. Destroy that which thou hast built with thy hand, before I destroy it with my hand.

3. If I fashion thee for my absence, I have veiled thee with a veil which I shall not unveil.

4. Hate that which I have hated, even if it makes advances towards thee, and decks itself out fair for thee. Wilt thou not hate a house in which my friends are beneath the dust?

5. Love that which I have loved, even if it behaves hatefully towards thee.

6. The root of disobedience is "why," and the root of obedience is the dropping of "why."

7. To this end make I parable unto thee, that I may turn thee from thyself by exchanging wisdom.

8. I have only approved of thee for My vision: therefore approve not of thyself for my absence.

9. Consider why thou rejoicest and art sorrowful.

10. Thy joy which is for that which I give thee is better than thy sorrow for that which I do not give thee.

11. To sever the connection between thee and things is My vision: to make connection between thee and things is my absence.

12. If My vision disappears before thy incapacity, and thy incapacity rises before I cause thee to stay, thou art transported.

13. Consider why thou expectest my consolation: fear Me, not expecting any consolation from Me.

14. The building of My gnosis during my absence is the completion of a journey that finds no rest.

15. If thou marvellest, marvel at my leaving thee to sin and to repent.

ADDRESS (26)

1. I would build thee a temple with my hand, if thou wouldst destroy what thou hast built with thy hand.

2. When thou seest Me, neither parent nor child will entice thee or attract thee.

3. When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself.

4. Give Me charge of thy affair by banishing thy affair.

5. Absence is, that thou shouldst not see Me in anything: vision is, that thou shouldst see Me in everything.

6. Appoint a day for Me and a day for thyself. Begin with my day, and my day shall transport thy day.

7. Be patient for Me a day, and I will suffice thee for the domination of all the days.

8. When thou seest Me not, everything thou seest will ravish thee.

9. When thou composest through thy sorrow that which is

8. Whoso knows Me, converses with peril: and whoso converses with peril, hates himself even if he recollects.

9. Whoso hates himself, shuts his eyes towards that for which is felt either revulsion or desire.

10. I do not appear to any heart, and leave it with itself.

11. I am more clement than clemency, and more compassionate than compassion.

12. Regard not that which I show to thee with the eye of that which returns upon thyself: so shalt thou be independent from the first moment of regarding it, and not submit to anything.

13. When I appear to thee, there is neither wealth nor poverty.

14. Regard Me manifesting and not thereby establishing the manifestation, and thou shalt see Me, and that is My vision: regard Me establishing thereby the manifestation, and thou shalt see Me and it, and that is my absence.

15. Thou art the slave of that which has power over thee.

16. If thou seest Me in its ascendancy, and still it has power over thee, beware lest I inscribe thee a polytheist.

17. If it has power over thee and thou seest Me not, flee unto thy enemy, and he will give thee refuge.

18. For thy sake I made Myself manifest.

19. Thy sake is the sake of sakes: I have concealed it, and shall not manifest it.

20. Set not thy attention beneath thy feet, lest thou be divided by its neighbourhood: so expel it from thy heart, for I and it cannot dwell together.

21. A heart into which I look determines not upon any good, nor persists in any evil deed.

22. Say to thy heart: Thy determination is an aim, and thy persistence is an aim, and thou art the son of contrariety.

23. There is no rest this side of the goal.

24. Of course that in which thou reposest is set above thee.

25. When my vision appears, and effaces not the marks of my absence, that is the manifest calamity.

26. My vision does not desire vision: that is might. My absence does not promise vision: that is veil.

27. Between Me and thee is thy self-experience: cast it away, and I will veil thee from thyself.

28. Purchase Me for that which rejoices thee and grieves thee, and the price will vanish, but the purchaser will remain.

ADDRESS (25)

1. Build thy heart as a temple whose walls are the places where my glance falls in every witnessed thing, whose roof is my Self-subsistence in every existing thing, and whose gate is my face which is not absent.

and he performs for the sake of other than my face the condition of what I have taught him, I make the condition permanent, and inscribe him a sorcerer, exempt from my friendship.

6. Letter is my treasury: whoso enters it has borne my trust. If he bears for Me and not for himself, it is my grace; if he bears for Me and for himself, it is my demand; if he bears for himself and not for Me, he is exempt from my protection.

7. The theory of every theorist makes his affair to rule over him: and every named thing is made bound by its name. I am the Theorist Whose theory does not make His affair to rule over Him: I am He Whose name is not made to bind Him. To Me is the return of theory: it returns to one of the gates of name. To Me is the return of name: it returns to one of the lights of naming.

8. Witness Me in letter, and thou shalt witness making; witness Me in theory, and thou shalt witness wisdom; witness Me in name, and thou shalt witness unity.

9. Reality prolongs names, and prolonging is an abiding self-subsistence established by an abiding meaning, which revolves in an abiding kingdom and dominion, and controls an inherent inflexion, and then reverts with its emergences and returns to a perpetual kingdom.

10. Letter consists of dialects, inflexion, distribution, composition, united, separated, equivocal, pointed, shapes, and forms. That which manifests letter in a dialect is that which inflects it; that which inflects it, distributes it; that which distributes it, composes it; that which composes it, unites it; that which unites it, separates it; that which separates it, makes it equivocal; that which makes it equivocal, points it; that which points it, shapes it; that which shapes it, forms it. This meaning is a single meaning and a single light: and that single is one and single.

ADDRESS (24)

1. The gnosis of other than Me fails, and what is thy harm? My self-revelation to thee persists, and it is thy sufficiency.

2. I dispense the granting of gnosis as I desire.

3. I go not forth to anything and give it refuge, save in Me.

4. Every portion that I have apportioned to thee is a veil over a gnosis. If thou seest Me and not it, I display the gnosis: if thou seest it and not Me, I conceal the gnosis.

5. Whatever accident befalls thee, wherein thou seest Me not, weep for my absence, not for it.

6. Whoever invites thee other than I, do not accept him: so only shall I inscribe thee my companion.

7. The faces of affection only appear to those who preserve their faces during my absence from prying eyes.

4. I am the Forgiving: my quality is the forgivingness of generosity. I am the Generous: my quality is the generosity of pardoning.

5. Do not speak: for he that reaches unto Me does not speak.

6. O my servant and O every servant! Thy day is for the theory which I give to thee, and thy night is for seeing Me and regarding me.

7. O my servant and O every servant! Verily thy Lord is forgiving, forgiving, yea, verily thy Lord is grateful, grateful. Forgiving, forgiving: He forgives what thou sayest He will not forgive. Grateful, grateful: He accepts what thou sayest He will not accept.

8. O my servant and O every servant! Whoso stays before Me, his hand is over the backs of heaven and earth, and over the faces of Paradise and Hell. He stays not in them, that they should be his dwelling-place, neither turns he to them, that they should be his refuge. I am his sufficiency: the returns of his gnosis return only to Me, and only before Me his theory and his thoughts stay.

9. O my servant and O every servant! I rise with my light upon every heart that knows Me, that it may see it and Me, and see where I am with reference to it.

ADDRESS (23)

1. Stay for Me in the ranks with thy theory, thy practice, and thy purpose, but not with thy heart. I have chosen thy heart for Myself, not for my service: for regarding Me, not for the ranks of staying before Me. Verily I have hearts which I grudge to stay before Me, lest they should see those that stay before Me, and be veiled from regarding Me by the vision of those that stay for Me. These I have set in my hand: they abide with Me, and go not forth unto the stations, nor does other than I enter unto them. These regard Me, and listen to Me, and converse of Me.

2. The heart is in the hand of the Lord, and the tongue of the heart converses in the station before the Lord.

3. Thou hast transcended that which does not take thee from thyself, and thou hast overcome that which does not divide thee from my station. Thy word is the *highest*, and its word does not hold thee: thy path is the *sitting-down*, and its path does not hold thee.

4. When thou existest through Me, space will not contain thee: when thou speakest through Me, speech does not contain thee.

5. No thing has any right over Me, and no science has any penetration of Me: no wisdom has any connection with Me, and no name or quality has any authority apart from Me. When I reveal Myself to any man by name or quality or science or wisdom,

I withhold from thee, knowing that I have withheld from thee my turning-away and my veil.

9. The time for fulfilling what is between thee and the people of this world is when this world ceases, and thou seest where thou art, and where the people of this world.

ADDRESS (21)

Station of the Return of the Gift of the Balance.

1. All that is more diffused sees more: all that knows more is more diffused. All that is more censorious knows more: all that does more is more censorious. All that is more profitable works more: all that is more patient is more profitable. All that is more grateful is more patient: all that recollects more is more grateful. All that veils more recollects more: all that divulges more veils more. All that joins more divulges more: all that hastens more joins more. All that is lighter hastens more: all that is more abstinent for Me is lighter. All that fears more itself is more abstinent for its Lord: all that is more religious fears more. All that is more desirous is more religious: all that seeks more is more desirous. All that relates itself more seeks more: all that is greater relates itself more. All that is more suppressed is greater: all that is wiser is more suppressed. All that is more assiduous is wiser: all that is more secretive is more assiduous. All that is safer is more secretive: all that is more abiding is safer. All that is more enduring is more abiding: all that is more select is more enduring. All that is more sincere is more select: all that is more guarded is more sincere: all that is more sincere is more penetrative. All that is more silent is more empty: all that is more fearful is more silent. All that is nearer is more fearful: all that is more persistent is nearer. All that is more cultured is more persistent: all that is more upright is more cultured. All that is more certain is more upright: all that is more stablished is more certain. All that witnesses more is more stablished: all that is more ready witnesses more. All that is more present is more ready: all that reveals more is more present.

ADDRESS (22)

1. When thou advancest towards Me, everything comes to follow thee; and the first to fall is thy sin: but nothing shall enter unto Me, save only thee.

2. When thou advancest towards Me, and none bears thee company or sees thee on thy way, then theory stays in its proper limit of thee, and practice stays in its proper limit of theory, and one by one separates from thee whilst thou art coming to Me.

3. Verily my light has risen upon thee, and thou hast come with it unto Me.

fear will account thee one of themselves, because the garment of veneration will appear upon thee: and they that are terrified will account thee one of them, because the garment of resignation will appear upon thee.

27. The true saying of every speaker is that which stablishes thee in the experience of Me: wherefore interpret the sayings in the light of thy experience of Me, and interpret thy experience of Me in the light of thy turning away from other than Me.

28. Preserve thy station with Me, lest sayings and acts ravish thee. Whatever is said to thee in my station, do thou say: and whatever is done to thee in my station, that do.

29. Sayings find no admittance to my station, nor acts entrance.

30. There is no saying in my station, and I call to it: there is no act in my station, and I call to it. I call to it him who knows my station, and I call to it him who witnesses my abiding.

31. Expel thy heart from the congruous, and thou shalt issue from the incongruous.

32. If thou expellest not thy heart from the congruous, thou wilt not know my wisdom, nor perceive my evidence.

33. The congruous is that whose issue is secure: the incongruous is that whose issue is destroyed.

ADDRESS (20)

1. My servant who is truly my servant is the refuse that is cast before Me.

2. My servant who is truly my servant is he who for my sake rebels against himself, and is not satisfied.

3. My servant who is truly my servant is he who rests in my recollection, and does not forget.

4. When my interpretation comes, be cut off by it from my kingdom and dominion: then, when my interpretation appears, be cut off from it unto Me. So shall the interpretation and the letters become one of the instruments of thy gnosis, and one of the vehicles of thy speech.

5. Advance to Me not by any road, nor by any science: so shalt thou advance to Me, and I to thee.

6. Supplicate Me by my praiseworthy qualities in prosperity, and I will defend thee by Myself in adversity.

7. Continue in thy purification, and thou wilt persevere in thy blessing. Verily, if thou pausest not in thy purification, thou wilt not pause in thy blessing.

8. Thou knowest Me not, until thou seest Me giving this world. I give plenteously: and I prepare what thou knowest of this world for a rebellious servant. I also enrich him whom thou knowest of the servants, so that thou mayest be content with what

my affair through that whereby I reveal Myself to thee, of my wisdom and my will.

10. Resign thyself to Me, and I will open for thee a gate unto connection with Me.

11. When thy self occurs to thee, restore it, and that wherewith it occurs to thee, unto Me.

12. I have concentrated thee upon Myself with mercifulness, and chosen thee for Myself with the choicest of rabbinical sciences.

13. I praised thee before thy creation, and thou praisedst Me at the time of thy creation: I came upon thee before thy existence, and thou camest upon Me at the time of thy existence. Thou art mine by reason of that which was of Me.

14. Abide not with actions, or they will stay with thee: abide not with states, or they will change with thee.

15. How shalt thou not be with the action performing it, and thy heart with Me and not in the action?

16. Abide not with theory, or it will cause thee to slip: abide not with gnosis, or it will be converted to agnosia in thee.

17. Verily I have appointed for everything a power to ravish thee from it, that thou mayest seek refuge in Me, and that I may show thee my power, and concentrate thee upon Me by means of it.

18. Abide not with condition, or it will cause thee to stumble: abide not with authority, or it will enfeeble thee.

19. Abide not with likenesses, or the manifestation of manifests will become ambiguous to thee: abide not with manifests, or thou wilt be terrified when the inward things appear.

20. Abide not with causes, or they will be cut off with thee: abide not with relationships, or they will be severed from thee.

21. Abide not with compacts, or that which thou hast compacted will be loosened: abide not with treaties, or that for which thou hast made treaty will be violated.

22. Verily I am God. In everything I have made a weakness and in every weakness a poverty.

23. Verily I am God. In every poverty I have made a destruction, and for every destruction a non-existence.

24. Verily I am God. I regard every non-existence in its non-existence even as I regard it in its witness. By this the friends of my presence know Me; and this of my quality is denied by those that confess not my Lordship.

25. Abide not with the passing things, or they will give information concerning thee on the day of terror, and thou wilt mourn for the loss of that with which thou wast, and enter the company of those that fear.

26. Be mine in every state, and on the day of my appearing I shall send thee a sign that shall stablish thee. On that day terrors will not affright thee, nor fears overawe thee. They that

with Me: connect thy acts with Me, and thy fancy will continue in my service.

10. Thou hast credit and debit in the register of accident: much is thy credit, and much thy debit.

11. Despair not of Me, lest my protection desert thee.

12. How shouldst thou despair of Me, having in thy heart that which converses with Me?

13. I am the cave of the penitent, and with Me is the refuge of the sinners.

14. I am the stay which does not fail, and I am the Lord Who does not wrong.

15. When thou seest Me, incline not to the elements: when thou hearest Me, hearken not to the exposition.

ADDRESS (19)

1. I have inscribed on every luminousness: Wherever my servant stays with thee, do thou stay him, and wherever my servant goes with thee, do thou make him to go.

2. When my light comes to thee on the day of resurrection, every luminousness will come seeking it. If it dwelt with it in this world I shall join it with it; but if it dwelt not with it in this world, I shall veil it from it, and it will follow that which before it was following, and continue in that in which it was continuing.

3. Names are the light of letter, and the thing named is the light of names: stay with it, and thou shalt see its light, and walk with it in its light, and not be covered by it from its light.

4. If thou stayest in the light, thou art covered. Not unto Me wilt thou look, nor unto the light: but thy returns will return to thee, and thou wilt see thy lusts with thee, and they will along with thee walk in thy footsteps.

5. When thou desirest a thing for Me, regard what thou desirest for Me, whether it will transfer thee from thy station with Me, or stablish thee therein. If it transfers thee from thy station with Me, then thy desire is thyself, and it is thy self thou desirest.

6. When thou knowest thy station with Me, thou belongest to those that attain without a veil. Desire not for Me, lest thy desire for Me deject thee into desire for thyself: and desire not of Me, lest thy desire deject thee into thy self's anger against Me.

7. Those that have stations with Me neither desire nor seek, nor dispose nor repeat nor become habituated.

8. When thou standest with Me, thou transcendest existentiality: thou rejoicest not in that which comes to thee, and despairest not of that which passes by thee.

9. Regard Me and my affair. Regard Me through that whereby I reveal Myself to thee, of my names and my qualities: regard

13. Name is the mine of knowledge, and knowledge is the mine of everything. The return of everything is to knowledge, and the return of knowledge is to name, and the return of name is to the thing named. Name destroys knowledge, and how many a name there is with no knowledge in it! Knowledge destroys the thing known, and how many a knowledge there is with no thing known in it! The thing named destroys name, and how many a thing named there is with no name in it!

14. Specification and the thing specified are a portico to knowledge, and knowledge is a portico to name, and name is a portico to the thing named.

15. In name and knowledge and specification I have gates: thread these gates, not the gates of thy knowledge or of thy name. Name is my veil, and knowledge is my veil, and specification is my veil. Thy station is only before Me. When I invite thee to name, it is to the veil that I invite thee: take my light with thee, that thou mayest walk by it in the darkness of that veil. For every veil is a darkness: for light belongs to Me, and I am the Light; I am the light of the heavens and the earth. Take refuge with Me from my light, and take refuge with my light from my veil. Stand for Me, O my servant, in the ranks of the servants: for so I have given thee leave.

ADDRESS (18)

1. If thou answerest everyone that invites thee, thou dost not answer Me, and thou knowest not how to answer Me.

2. Whoso knows not how to answer Me, how should he know how to address Me? And whoso knows not how to address Me, how should he obtain my excellent reward?

3. Whoso belongs not to the people of my reward, how shall I deliver him tomorrow from my punishment?

4. Whoso belongs to the people of my punishment, how should my veil be unveiled from his heart?

5. Whoso has not my veil unveiled from his heart, how shall his means belong to my means? For the word of my punishment has been verified in him: and whoso has verified in him the word of my punishment, upon him comes discourse with its inflexions, and I make it a fire for him, having control in him even as he in the discourse.

6. I am the force of those that firmly believe, and I am the strength of the upright strong ones.

7. Every speech is connected with an intelligible object or a similified fancy: it is in the register of accident, its beauty in the beautiful, and its ugliness in the ugly.

8. Connection with reality is its desire, and its desire is its purpose.

9. Connect thy speech with Me, and thy acts will be connected

for thou art the rabbinical doctor; and the rabbinical doctor does not companion, that companionship should be ranked above him, neither feels he estrangement, that familiarity should be ranked above him.

ADDRESS (17)

1. I am nearer than the letter, though it should speak: I am farther than the letter, though it should be silent.

2. I am the Lord of specification and the thing specified: they have no arena in Me. I am the watch-tower of specification and the thing specified: they have no pivot of my making.

3. Specification has a condition which I have imposed, and the thing specified has a condition which I have appointed. Depart not through the imposed condition from the imposing conditioner: for unto Him returns that which He has imposed, and through Him vanishes that which He has conditioned.

4. Depart not through the appointed condition from Him who appoints: for in Him continues that which He has appointed, and, if He so wishes, He makes it to stay.

5. Specification is my specification, and knowledge is my knowledge: and thou art my servant, not the servant of my specification or of my knowledge. Stay therefore before Me, not before my specification: stay before Me, not before my knowledge. My specification stands before Me even as thou standest, and my knowledge stands before Me even as thou standest.

6. Stay not in direction, lest it transfer thee to directions; stay not in knowledge, lest it transfer thee to the things known; emerge not from staying, lest the existentialised things ravish thee.

7. Unto Me are the names: I imposed them, and through Myself I imposed them. To Me are the qualities: I entrusted them, and through Myself I entrusted them.

8. If name seizes thee, it hands thee over to thy own name: if quality seizes thee, it hands thee over to thy own quality.

9. Every seizer other than I, that seizes thee, hands thee over to thyself: and when thy self seizes thee, it hands thee over to thy enemy.

10. Stay through Me, and I shall hand thee over to none but Myself, and I will incline not with thee except towards Myself.

11. Stay through Me: then, when thou stayest and speakest, I am the speaker; or when thou judgest, I am the judge.

12. Knowledge and the thing known are in name, and condition and the thing conditioned are in knowledge. Specification and the thing specified are in condition, and outward and inward are in specification. Every wisdom has a solidness, and its solidness is its restriction to the disposition of self-subsistence in it.

10. Say: I take refuge with thy essence against every essence.

11. Say: I take refuge with thy face against every face.

12. Say: I take refuge with thy nearness against thy farness, and I take refuge with thy farness against thy hatred, and I take refuge with the finding of Thee against the losing of Thee.

13. Set thy sin beneath thy feet, and thy virtue beneath thy sin.

14. Whoso sees Me, knows Me; otherwise, not. Whoso knows Me, is patient concerning Me; otherwise, not.

15. Whoso is patient in the loss of otherness, perceives my bounty; otherwise, not.

16. Whoso perceives my bounty, is grateful to Me; otherwise, not.

17. Whoso is grateful to Me, makes himself my servant; otherwise not.

18. Whoso makes himself my servant, is sincere; otherwise, not. Whoso is sincere to Me, him I receive; otherwise, not. Whomsoever I receive, him I address; otherwise, not.

19. Whomsoever I address, hears Me; otherwise, not. Whoso hears Me, responds to Me; otherwise, not. Whoso responds to Me, hastens to Me; otherwise, not. Whoso hastens to Me, comes near to Me; otherwise, not. Whoso comes near to Me, him I protect; otherwise, not. Whomsoever I protect, him I assist; otherwise, not. Whomsoever I assist, him I exalt; otherwise, not.

ADDRESS (16)

1. Thou belongest only to the people of that wherein thou abidest.

2. If knowledge expels thee not from knowledge, and thou enterest not with knowledge save unto knowledge, thou art in a veil consisting of a knowledge.

3. Be veiled by a knowledge from a knowledge, and thou wilt be veiled by a near veil: be not veiled by an ignorance from a knowledge, or thou wilt be veiled by a far veil.

4. Cast thy knowledge and ignorance into the sea, and I will take thee for a servant, and inscribe thee trusty.

5. Issue from among letters, and thou wilt escape from the magic.

6. Bear thy knowledge whilst thou art learning it: and when thou knowest it, cast away what is with thee.

7. Bear not knowledge and gnosis in thy way unto Me, or this and the next world will occur to thee: if thy way is in these, they will imprison thee; but if thy way is not in these, thou hast arrived, so do not journey.

8. Sometimes thou understandest gnosis, but not the companionship of gnosis: and sometimes thou losest gnosis, but not the companionship of gnosis. When thou losest the companionship of gnosis, speak of what thou wilt, and it shall not harm thee:

The veil that is not unveiled is knowledge through Me: the unveiling that is not veiled is knowledge through Me.

10. When my knowledge divides thee from the things known, it is an unveiling: when my knowledge causes thee to experience the things known, it is a veil.

11. What pardon is more excellent than the pardon of thy being commanded to abandon the pleading of excuses?

12. Plead no excuses, or thou wilt recollect that for which thou pleadest excuse, and with the pleading will be mingled a swerving consisting of intention: if thou continuest with it, thou perseverest; and if thou fightest against it, thou art veiled.

13. If I reveal to thee the knowledge of existence, and therein reveal to thee the realities of existence, and thou desirest Me for the realities I reveal, then thou desirest Me for not-being: that for which thou desirest Me will not join thee with Me, and that which thou desirest for Me will not bring thee to Me.

14. If thou hadst desired Me for my name, thou wouldst have doubted concerning Me, according to what lies between Me and thee in that by means of which I reveal Myself to thee.

ADDRESS (15)

1. If the letter is stablished for thee, thou art not mine, nor I thine: if the letter opposes thee, thou art not mine, nor I thine.

2. If thou fastest and then eatest, thou art not mine, nor I thine: if thou thirstest and then drinkest, thou art not mine, nor I thine.

3. If thou art grateful when I give, thou art not mine, nor I thine.

4. If thou seest Me and then sleepest, thou art not mine, nor I thine.

5. If I confer with thee and then thou seekest, thou art not mine, nor I thine: if I summon thee and then thou askest, thou art not mine, nor I thine.

6. If thou perceivest that thou mayest be given the reward, thou art not mine, nor I thine: if thou art silent that thou mayest enter among those that have plenty, thou art not mine, nor I thine.

7. If thou recollectest Me to guard thy worldly interests, thou art not mine, nor I thine.

8. If I instruct thee and then thou interpretest, thou art not mine, nor I thine. If thou complainest to other than Me, thou art not mine, nor I thine. If thou acquiescest not when I acquiesce, thou art not mine, nor I thine. If thou art not angry when I am angry, thou art not mine, nor I thine.

9. Say: I take refuge with the unity of thy quality against every quality, and I take refuge with the mercifulness of thy piety against all oppression.

thy heart is my temple. Stand watchful over the closing, and remain in it, until thou meetest. For by Myself I have vowed, and by the majesty of my praise in the generosity of my blessings I have sworn: the temples which are built for closing are my temples, and their people are my people and my dear friends.

10. Consider thy quality in which I have manifested thee, and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes; and thou wilt know that thou art my converser, not it, and that thou art my afflicted, not it: for it is the affliction, not the afflicted.

11. Only for my service have I manifested thee. If I reveal the secret of this, it is for my intercourse; and if I make for thee, it is for my companionship. I have not manifested thee to continue in that which veils thee from Me, nor have I built thee and fashioned thee to advance and recede in that which divides thee from my intercourse.

12. Plead no excuses, for the opposition of Me is too monstrous for excuse: but if thou pleadest excuses, regard my piety, which comes with thee pleading excuses.

ADDRESS (14)

1. If thou knowest not who thou art with Me, I am not thine, and thou art not mine, whatever action thou performest for Me, not knowing who thou art with Me, and whatever station thou holdest before Me, not knowing who thou art with Me.

2. Seek refuge with Me from every ignorance, save ignorance through Me.

3. Sit not with him who knows Me not, save as a warner; and if he accepts thy warning, then as a gospeller.

4. Whoso sees Me not in this world, will not see Me in the next.

5. The vision of this world is a preparation for the vision of the next world.

6. Say to the gnoses: If He revealed Himself to you, no heart would contain you, and if ye knew Him, no heart would depart from you.

7. Whoso sees Me, transcends speech and silence.

8. Be through Me, and thou shalt see knowledge and ignorance as limits, and speech and silence in them as limits: thou shalt see every limitation veiled from Me by its limitation; and thou shalt see the outer part of the veil to be knowledge, and its inner part ignorance. And thou shalt see the servants to be in knowledge, and their temples therein, and in the temples their abode: and thou shalt see the dear friends that are servants to be in ignorance, and their temples therein, and before Me their abode.

9. One veil is not unveiled, and one unveiling is not veiled.

2. Thou art every servant, but every servant is not thou. How many servants I have that are "every servant"! So many are they that are transported by my precedence, and so many are they that transport the real through My gnosis.

3. O my servant, and O every servant! Stay in the staying-place of staying, and regard everything staying before Me. Regard every stayer, how he has a station which he may not overpass, and regard the sky, how it stays, and every sky; the earth, how it stays, and every earth; the water, how it stays, and every water; the fire, how it stays, and every fire; the knowledge, how it stays, and every knowledge; the gnosis, how it stays, and every gnosis; the light, how it stays, and every light; the darkness, how it stays, and every darkness; the motion, how it stays, and every motion; the rest, how it stays, and every rest; this world, how it stays, and where it stays; the next world, how it stays, and where; my house, how it stays, and where; the house of my enemies, how it stays, and where; recollection, how it stays, and where; names, how they stay, and where: and regard thy heart, where it stays, for it belongs to the people of that wherein it stays. Verily, I have hearts which stay not in anything, nor anything in them. They are my temple, and they are between Me and every stayer of the kingdom and dominion. They are near to Me, and every stayer is near to them. These are they to whom the sciences are not equal: before their lights the gnoses fail, and the names cannot contain them.

4. I have caused thee to witness this station: witness it therefore after every litany.

5. Sleep in it; or, if thou canst not, sleep upon it; or, if thou canst not, sleep in its neighbourhood.

6. The limit of thy capacity is neighbourhood. Sometimes thou canst not sleep in that which I have caused thee to witness, and I forgive; and sometimes thou canst not sleep upon that which I have caused thee to witness, and I forgive. Yea, but thou canst sleep in the neighbourhood of that which I have caused thee to witness, and if thy soul refuses, that is on the part of thy soul. Then cry unto Me, between the neighbourhood of that which I have caused thee to witness, and between that which of thy soul presents itself to thee. If my aid comes to thee, sleep in it; but if it stays thee in the crying, sleep in the crying: for my staying thee in the crying is how I aid thee.

7. Sleep not, save in that which I have caused thee to witness, or in the neighbourhood of that which I have caused thee to witness, or in the crying.

8. If thou sleepest in crying, thou sleepest in the neighbourhood; and if thou sleepest in the neighbourhood, thou sleepest in the causing to witness; and if thou sleepest in the causing to witness, thou art awake, not sleeping, alive, not dead.

9. Close that gate of thy heart by which otherness enters, for

6. Whoso sees Me, abides for Me; and whoso abides for Me, abides in the experience of Me. Whoso sees Me not, has no abode wherein he may abide.

7. Whoso has no abode, has no gnosis.

8. When thou seest Me, and the recollection of issuing haunts thee, thou issuest: and when thou seest Me, and the recollection of abiding haunts thee, thou issuest.

9. When thou returnest unto Me in My vision, thou issuest; and if thou turnest to Me in My vision, thou issuest; and if thou askest of Me in My vision, then there is no veil that is further than thou.

10. Everything will depart, but the departure of him who departs from Me with regret will remain; and thou shalt see that which I have made not removed by desire, and thou shalt see desire in that which I have made, and thou shalt see it neither departing nor failing.

11. Whoso rests in the gnosis of Me in spite of the gnosis of other than Me, denies Me, and I do not protect him.

12. Whoso rests in the gnosis of Me in spite of a gnosis, his gnoses become for him agnosiae: they do not return to him, except to veil him, and he remains not in any veil, except in opposition.

13. I have manifested everything, and appointed order therein as a veil from its spirituality, and imposed limit upon it as a veil from my desire concerning it.

14. Ask of Me everything, for I possess everything: do not ask of Me a single thing, for I do not approve of thy having a single thing.

15. I have appointed in everything a haven for the hearts that are veiled from Me: but when I appear to any heart, I become the place of its repose in everything.

16. Consider the last of everything, and thou wilt depart from the vision of it: do not regard the primity of it, or it will deceive thee by the occasions of its portion.

17. Thy limit is that wherein thou dwellest, and thy attainment is that which thou lovest.

18. Hearken to the utterance of everything saying to thee: "Be through the self-subsistence which subsists through me, else I shall be ranked above thee by reason of the places of thy needs of me."

ADDRESS (13)

1. Make Me the companion of thy secret, and I will be the companion of thy openness. Make Me the companion of thy singleness, and I will be the companion of thy unitedness. Make Me the companion of thy solitude, and I will be the companion of thy publicity.

thee manifested, nor for other than Me thee desired. For Myself alone I did manifest thee, and by my leave thou continuest. I converted thee, and thou art converted to the stablishment I wish; and the stablishment is thy radical veil, and beneath it all the branches abide. I commenced, and rent the veil and what was under it, and set up the rending as a veil between Me and thee. I only said to thee, "I appear," in order to instruct thee: for he only appears who was absent, and he only is absent who was appearing. But my quality is everlasting: I am exalted above appearing and being absent. Thee I reveal and conceal, thee I unfold and fold, and I say to thee: "I commenced, and none preceded Me to thee; I have manifested, and no reality abides beside Me." I am the end of all that I have realised, and when it comes to an end, it is not: I am in that which is, and I am in that which is not, even as I am. So stay for Me: for thou art my bridge, and the path of my recollection: over thee I cross to my companions.

ADDRESS (12)

1. To lower the eyes is to transcend this world and the next; to gaze is to be imprisoned in this world and the next; he that pays heed, walks not with Me, and is not fit for my companionship.

2. When thou walkest with Me, regard not the waymarks and the goals, or thou wilt be cut off: for I have made for thee in everything which I have manifested a goal which thou shalt not overpass, and a waymark by which thou wilt journey in it. So long as thou continuest walking with thyself, these are thy limits, and that is thy resting-place: but when I open for thee my gates, and thou walkest with Me, thou hast in Me neither goal nor waymark nor heed.

3. The Conquering Name is, "In the Name of God"; the Eloquent Words are, "Thou art God, the Lord of everything, and I am thy servant, possessing nothing beside Thee: through Thee I am, and I possess nothing save that which Thou hast made me to possess, and nothing possesses me which Thou hast therefrom prevented"; the Transporting Words are, "There is no help or strength save with God"; the Thanks for every blessing is, "Praise belongs to God."

4. Witness that which I cause none to witness save a trusty friend. He has no protection from himself, who has no obstacle between himself and affliction's supremacy over him. So preserve self, for it is thy protection when thou preservest it; and do not manifest it, for it is thy temptation when thou manifestest it.

5. My Self-revelation brings to gnosis, and in it I relate thee to Myself: My vision brings thee to Me, and in it I relate thee to Me.

that which I have manifested, and for thy sake concealed that which I have concealed.

7. If I had taught thee what is contained in vision, thou wouldst have been distressed at entering Paradise.

8. Thou art not an agent in vision: thou art only an employee.

9. Stand for Me, not for any distance that waylays thy weakness, nor for any need that enfeebles thy poverty.

10. I have forgiven thee, so long as knowledge remains in "yes" and "no."

11. I will not exalt knowledge: I have excused thee in every state.

12. Stand for Me, and thou wilt follow a unitive path.

13. Stand for Me, and I will give thee what thou askest: do not stand for what thou askest, or I shall be veiled and not give.

14. As thou art when I summon, so am I when thou callest.

15. Beware, by the wisdom of the station of "I am forgiving when thou errest, and forbearing when thou stumblest."

16. Dost thou not see that I do not approve of thy gratitude or thy recollection of Me, until I have caused thee to witness My vision, and then those twain are behind thy back? Verily, I have chosen thee for Myself, and preferred thee for My vision: but I shaped thee in absence from Me, to divide between thee and my continuance. When I restored thee to absence, I did not restore thee from My vision to thyself, but only from thy vision to Myself. So I have made for thee absence to be a pasturage: recollect Me therein, with the recollection whereby I love to be recollected. For I shall not stay thee in absence, and I do not approve of thy sojourning in service: but I shall set them up for thee as gates and ways, by which to join thee to vision; and when thou seest Me, I shall consume all that thou bringest with thee.

ADDRESS (11)

1. A lord agrees not with his servant. If thou understandest, thou hast attained a deep attainment of knowledge.

2. A servant agrees not with his lord: this is a thing beheld by thine eye. *Nay, he has not fulfilled his bidding.*

3. Agreement has failed: efface therefore correspondence, for there is no correspondence.

4. I manifest what I will, and thereby turn upon what I will.

5. Say: Show me Thyself before vision, that I may not mount by vision to vision.

6. When vision appears, prolonging and leaving, thou dost not see Me: when vision appears, neither prolonging nor leaving, then thou seest Me. I am the Sincere. Not for an angel have I created thee, nor for a prophet fashioned thee, nor upon any way thee stayed: not for kingdom and dominion have I constructed thee, nor for knowledge fashioned thee, nor for wisdom

ADDRESS (9)

1. I pardon him whom I make ignorant with ignorance, but I plot against him whom I make ignorant with knowledge.

2. Pray to Me with thy heart, and I will reveal to thee its delight in prayer.

3. Follow not sin with sin, or I will rob thee of sorrow for it, and thou wilt rest in it, and I shall punish thee for it.

4. When thou seest Me, thou seest the end of everything.

5. When thou seest the end of everything, thou attainest everything and transcendest everything.

6. I have loved thee with a whole love. I make revelation to thee, and do not acquiesce in thy belonging to anything, until thou conversest with Me, and continuest with that through which I make revelation to thee. The condition of this resembles a pair of lovers gazing upon one another.

7. I have become truly ashamed of thee, when I do not command or forbid thee, save from behind a veil.

8. Thou didst see Me before thing, and thou knewest what thou sawest, for it is that to which thou goest. Verily, I shall come to thee from beyond thing: and when thou seest Me and it, seek refuge with Me from Me, and believe on Me according to that part of it through which I am stablished in it, and I shall be veiled behind it, and there will remain in it no authority over it; and I will restore thee to that which thou sawest before it. That is my security in it; and *whosoever performs faithfully that which God has compacted with him, shall of God receive a great reward.*

ADDRESS (10)

1. How many things thou hast repelled with thy hand, which I had appointed for thy sustenance! And how many things thy hand has stablished for sustenance, which was for other than thee! Be with Me, and consider Me, how I allot the division: and thou shalt see giving and withholding to be two names of my Self-revelation to thee.

2. Thy attainment in knowledge is that in which thou restest.

3. Thy need is for that which will turn thee from need.

4. Fear Me: there is no salvation apart from the fear of Me.

5. How wilt thou obey thy knowledge, seeing that I am thy Lord?

6. I have not refused thee on account of my miserliness towards thee, but I have only refused thee in order that I may show to thee thy afflicted portion, that thou mayest know it: and when thou knowest it, I make it a means of my Self-revelation to thee. I have made equal harmony and contrariety, and thou seest Me alone, and knowest that for thy sake I have manifested

13. One thing is, and one thing will be, and one thing will not be. The first is my loving thee, the second thy seeing Me, the third thy ever knowing Me with complete gnosis.

14. Distressed attention is like a crowbar in a tottering wall.

15. Everything has a heart: the heart of the heart is its attention distressed.

16. The heart is moved, but the heart of the heart is not moved.

17. That which is moved is proper for everything: that which is not moved is not proper for anything.

18. O weakling, hide thy body, and I will hide thy heart; hide thy heart, and I will hide thy attention; hide thy attention, and thou wilt see Me.

19. This is the compact made by thy Lord for the weak: Take a compact for solitude, and I will aid thee; otherwise, I will not.

20. So long as thou seest Me not, the affliction is easy, or rather there is almost no affliction: it is only substitutes turning thee upon substitutes. But if thou seest Me, I shall demand of thee not to be absent from Me: for thou shalt find no substitute for Me, and no patience in the loss of Me. Absence will be thy narrative; and I shall say to thee: I have made a compact for thee in My vision, that I will not receive thee in my absence, even though thou comest with My vision.

ADDRESS (8)

1. He who is not ashamed for the superfluity of knowledge, will never be ashamed.

2. Manage not thy own affairs, and I will make everything thy servant: upon a well thou wilt pasture it, consisting of the beauty of freewill.

3. If thou desirest to regard the foulness of disobedience, regard that with which nature runs and desire associates.

4. The sign of my forgiveness in the affliction is, that I make it a means to a knowledge.

5. I have made for everything a face, and I have made its temptation to consist in its face. I have made thy face to consist in thy experience of thyself, and the face of the next world that which is bestowed upon thee. I have commanded thee to shut thine eyes upon every face, in order that thou mayest regard my face, thyself being between thee and thy means, while my freewill continues, not thyself nor thy means, and while I continue, not the manifestation of my freewill to thee or in thee.

6. My servant who is my confidant is he who restores other than Me to Me.

towards thee, thou beginnest it, and making beginning is the obedience of the lover.

2. Consider the generosity of the address and my kindliness towards thee, whenever it turns aside the reproach, saying "As if thou art," whilst thou sayest "Verily thou art."

3. He who has no reality in him, how shall he harm or profit?

4. When thou seest Me, thou transcendest harm and profit.

5. When thou transcendest harm and profit, I have punished for thy crime him whom I punish, and I have forgiven for thy good deed him whom I forgive.

6. When thou knowest, say: My Lord, by my knowledge I know, but by my knowledge I do not accomplish, nor do I ask it concerning His knowledge.

7. When thou wastest the obligation of what thou knowest, what wilt thou do with the knowledge of that of which thou art ignorant?

8. When thou seest Me, thy sin is heavier than heaven and earth.

ADDRESS (7)

1. Thy attention which is distressed for Me is *like a fair tree whose root is firm and whose branch is in the sky.*

2. Thou didst not know the knowledge of thy attention which is distressed for Me: it is beneath the *káf* of comparison, like the sun's rays beneath the cloud.

3. Say, "Lord, here am I," in every mystical state.

4. Distress for Me is the reality of distress.

5. I abide with him who is distressed for Me, even if he turns from Me.

6. How shall he be distressed for Me who does not see Me? Or how shall he not be distressed for Me who sees Me?

7. Say, "Lord, here am I," and I will inscribe thee as responding in one way.

8. If I inscribe thee as responding in one way, I inscribe thee as responding in every way: and if I inscribe thee as responding in every way, I appoint for thee a staying before Me, and set everything behind thy back.

9. When thou stayest before Me, hide from Me everything, even thy attention which is distressed for Me.

10. The reward of him who endures concerning Me is, that I am not absent from him, wherever he may dwell.

11. Make for Me of thy house a homeland, even as thou hast of thy heart made a homeland for My recollection.

12. Thy distressed attention has thanked Me for everything, because of my establishing in it distress for Him Whom it thanks therefore.

restest not in the ignorance of the unknown, even as thou restest in the knowledge of the known?

3. Thy seeking of Me, that I should teach thee what thou knowest not, is like thy seeking that I should make thee ignorant of what thou knowest: wherefore, do not seek of Me, and I shall assuredly satisfy thee.

4. The letter has perished, this and the future world are fallen to ruins, and all existence is consumed. The Lord has appeared, and nothing stands before Him. If He had not appeared through that which is veiled, and if He had not been veiled through that which appeared, nothing would have remained, and nothing passed away. If He had appeared through that which appeared, He would never have appeared at all to that for which He appeared: and if He had been veiled through that which is veiled, no heart would have known Him, nor would his recollection have passed over any creature.

5. Make for Me with thy wealth, thy people, thy knowledge, and thine ignorance.

6. Show Me thy heart, and turn towards Me thy thoughts: for if thou makest not a way between Me and thee, I shall not make a way between thee and anything belonging to thee.

7. I have revealed Myself to thee not in thing, nor for thing, nor by means of the barrierness of thing's knowledge, nor for the purposefulness of things: and nothing can harm thee; for I have brought thee into existence, and am jealous for thee, lest the thing or the quality be affected when thou wast brought into existence.

8. Place Me in the place of thy knowledge and ignorance in thee: so shalt thou neither know nor be ignorant, but thou shalt see Me alone. Then ignorance will ask thee concerning ignorance, and thou wilt inform it; and knowledge will ask thee concerning knowledge, and thou wilt inform it. But thou wilt not be in the informing, nor with the informing: thou wilt not be in the informer, nor with the informer. I passed the interval, and set totality before thee, and thou sawest Me, not it: and I said to thee "I," but this it said not to thee; and I joined the utterance with the totality that was set (before thee). And thou sawest Me beyond utterance, but thou didst not see utterance, nor sawest thou the totality beyond the setting. Thou art he for whom everything was made: and I am He that regards, not thing, but thee.

ADDRESS (6)

1. It is as though thou hast given other than Me a pledge of thy obedience: for if it calls thee, thou sayest to it, "Here am I," and this thy saying is a making haste to answer; but if it is silent

gnosis by means of that which cannot be expressed in speech, that it should thereby be interpreted, nor presented to the heart, that it should abide in it and witness it.

4. The sign of my gnosis is, that thou shouldst have no desire for any gnosis, nor concern thyself, after my gnosis, with the gnosis of other than Me.

5. Depart not during my absence from the recollection of Me, or everything will overwhelm thee, and I shall not aid thee.

6. Judge of my affection by the manner of my aiding.

7. Seek my aiding thee in the motion of thy heart.

8. If thou abidest in the vision of Me, thou shalt say to the water, "Advance," and "Recede."

9. From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water.

10. I have magnified thee, and how great is thy power over thing! I have fashioned everything for thee: how then should I acquiesce in thy belonging to anything?

11. When thou seest Me, security and fear become equal.

12. If I revolved creation, and turned it upon its secrets, no pair of opposites would continue in it.

13. My vision has stablished thy heart and effaced existence: and stablishment is made to judge of effacement.

14. When thou seest Me, and all things by Me produced, how wilt thou ask that which I have produced concerning that which I have produced? Can I be apprehended in that which I have produced?

15. When thou seest Me, how shalt thou say to that which appeared "Where is His secret?", or to that which was hidden, "Where is His disclosing?"

16. I have a better right to thee than that which I manifest, and thou hast a better right to Me than that which I conceal.

17. I am thy Lord Whom thou knowest, and thou art my servant whom thou knowest: so make thy knowingness of thyself to bow down before thy knowingness of Me.

18. When thou seest Me, knowledge is part of thy water: so make it to flow whither thou wilt, that by it thou mayest stablish what thou wilt.

19. When thou seest Me not, listen to thy knowledge of Me, and obey it, for thy knowledge of Me is thy only guide: but when thou seest Me, stay in thy station, and leave thy knowledge to stand beyond thy station.

ADDRESS (5)

1. If thou dost not prefer Me above every known and unknown thing, how canst thou relate thyself to my servanthood?

2. How canst thou say, "God is enough for me," when thou

12. If things accompany thee, they will waylay thee.

13. I anticipated thee by making Myself known to thee as a bounty, things not being between Me and thee: then I manifested things to thee as a trial. Stand therefore in the station of my bounty towards thee, and I will stand with thee in the station of my trying thee.

14. Be with Me, not with thing. If anything reminds thee of Me, or concentrates thee upon Me, it only reminds thee of Me in order that thou mayest forget it, not Me, and that thou mayest be with Me, not with it; and it only concentrates thee upon Me in order that thou mayest be separated from it, not from Me.

15. When I cause thee to experience the authority of patience in anything, then have I appointed for thee health in that thing.

16. Consider the quality in which I have manifested thee and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes, and thou wilt know that thou art my converser, not it.

17. I have not manifested thee, in order that thou mayest apply thyself to that which veils thee from Me, neither have I fashioned thee and formed thee, in order that thou mayest proceed and recede in that which divides thee from my intercourse.

18. Plead no excuses, for the opposition of Me is too monstrous for excuse: but if thou pleadest excuses, then is my generosity mightier than the crime.

ADDRESS (4)

1. If I cause thee to lose the experience of Me, I veil thee from the knowledge of Me. If I veil thee from the knowledge of Me, I connect thee with a knowledge of the knowables other than Me. If I connect thee with a knowledge of the knowables other than Me, I cause thee to experience thyself. If I cause thee to experience thyself, thy experience of thyself returns to veil thee from the knowables: then thou hast no knowledge of knowable, when thy experience is of thyself, and thou hast no knowledge of Me, when thou art connected with the knowables.

2. If I were to concentrate the quality of speech in a single letter, and the quality of silence in a single attention, and that letter connected with Me, and that attention turned towards Me, the twain would not attain to the essence of my praise in that which I have blessed, nor endure the vision of my nearness in that which I have comprehended.

3. I am He Whom the sciences comprehend not, that they should circumscribe Him, and I am He Whom the motion of the hearts attains not, that they should refer to Him. I have veiled that which I have manifested from the realities of my comprehension, by means of that which I have manifested of the wonders of my workmanship: and I have revealed Myself from beyond

ADDRESS (3)

1. Stay between Me and my friends, that thou mayest hear my blaming and reproaching, and see my kindness and nearness, and witness my affection for them, not permitting them to return from Me, nor giving them access to their heedlessnesses of My recollection. For I have chosen them for my litanies, and fashioned them for my Self-revelation: yea, I have wrought them, and selected them for my love.

2. Be by thy heart transported from the hearts which see Me not. Verily, I have hearts whose gates are unto Me opened, and whose eyes Me regard: they enter unto Me without a veil. They are my temples, in which I speak my wisdom, and reveal Myself to my creation. Regard therefore thy heart: if it be one of my temples, then it is my sanctuary. Do not house in it other than Me, neither my knowledge, for my knowledge is not of my temples; nor my recollection, for my recollection is not of my temples; for if thou housest in it any dweller, thou veilest Me. Consider therefore what it is thou veilest.

3. Consider what I have given thee of knowledge and gnosis and recollection and exhortation and wisdom and perspicacity, and make it a guard over the gates of thy heart, and a veil to hide other than Me from it.

4. When aught occurs to thee, entrust it to Me, and I will satisfy thee as to its issue and present.

5. I am better with regard to what occurs to thee than thy thought, and I am stronger against that which troubles thee than thy repelling.

6. Be by thy inward part transported from the inward parts of the luxurious, who have lusts that are veiled from the divine graces, and desires that are joined with contempts.

7. When thou art transported by thy heart and inward part, I clothe thee with the garment of preserving patience, and in everything provide thee with a wisdom; and thou continuest according to my desire of thee in the matter. If thou speakest, it is with my help and my proof: if thou art silent, it is according to a clear evidence from Me.

8. If thou art transported by thy heart before thine inward part, thy heart will return: if thou art transported by thine inward part, thou wilt not restore thy heart.

9. Make thine inward part like the inward parts of the pious, and I will make thy heart like their hearts.

10. If thou art transported by thine inward part, thou art transported from my enemies; and if thou art transported from my enemies, thou art one of my friends.

11. From Me to things: otherwise, they will take thee. From Me to Me, not from things to Me: otherwise, they will accompany thee.

ADDRESS (2)

1. I have selected thee for Myself: if thou desirest that other than I should know of thee, then thou art guilty of polytheism against Me; and when thou listenest to other than Me, then thou art likewise guilty. I am thy Lord, that shaped thee for Himself, and chose thee for His converse, and caused thee to witness the station of everything with Him, that thou mightest know that there is for thee no station in anything apart from Him. Thy station is truly the vision of Him, and thy isolation is His presence.

2. Verily I have appointed for thee in everything a station of gnosis, and I have appointed for thee in the station of every gnosis a station of connection, in order that thou mayest exist through Me, not through the stations, and exist as springing from Me, not from endings. Verily I have purged thee of beginnings, and made thee to pass from them unto endings; then I have purged thee of endings, and conveyed thee from them unto augmentations; then I have purged thee of augmentations, and conveyed thee from them unto Me. Beginnings are the theory, and endings are thy practice, and augmentations are thy knowledge of thy experience with Me, to which I make Myself known by whatever means I wish, and to which I cast whatever I wish. It is thee I regard, not beginnings nor endings nor augmentations, nor the thing that is between thee and Me: for there is no interval between Me and thee. I am nearer to thee than everything, and there is no interval: I am nearer to thee than thy own soul, and thou hast no comprehension of Me. Thou art the limit of thyself, and thou art the veil of thyself. How art thou, and how do I make Myself known unto thee? For thou art the place of my regarding, and the veils that are let fall are not between Me and thee: thou art my boon-companion, and the limits are not between thee and Me.

3. I have boon-companions, whom I have caused to witness my presence, and whom I have taken into my own charge. I turn unto them my face, and stay between them and everything, being jealous for them on account of everything. This is in order that I may restore them unto Myself from everything, and that they may understand of everything, and that their hearts may believe in Me. It is I that address them. They are the friends of my gnosis: by my gnosis they speak, and of my gnosis they are silent: it is the cave of their sciences, and their sciences are the caves of their souls.

4. Only for my service have I manifested thee. If I uncover thy veils, it is for my converse, and if I advance towards thee, it is for my companionship.

the place of the knowledge of Me in every knower, and the abode of the experience of Me in every experient: and when I cause thee to witness this, then thou art part of My witnessing to the knowers; and when thou art part of My witnessing to the knowers, then do thou rejoice in the companionship of the prophets.

16. I have a better right to thee if I bind, and thou hast a better right to Me if thou endurest.

17. I shall not cease to make Myself known to thee through that which is between Me and thee, until thou knowest who thou art to Me: but when thou knowest who thou art to Me, I shall make Myself known to thee through that which is between Me and everything.

18. I am He that is near to thee: but for my nearness to thee, thou hadst not known Me. I am He that makes Himself known to thee: but for my Self-revelation unto thee, thou hadst not obeyed Me.

19. Take refuge with Me in every state, and I shall be thine in every state.

20. Seek after Me, and believe in Me: verily, the affair is between Me and thee. When I cause thee to witness that the recollection of Me does not prevent from Me, nor the name of Me veil from Me, and that by the recollection of Me I prevent whomsoever I will of those I will, and by my name veil whomsoever I will of those I will: then thou art of my elect.

21. I am more proper to thee than thy knowledge and practice and vision. When thou knowest, come with thy knowledge unto Me, and hearken unto Me therein, and bear unto Me thy vision and staying. Stay alone before Me, without knowledge—for knowledge will not hide thee from Me—and without practice—for practice will not protect thee from Me—and without vision—for vision will not suffice thee against Me—and without staying—for staying will not give thee power over Me.

22. Stay before Me in this world alone, and I will dispose thee in thy grave alone, and bring thee forth therefrom alone unto Me, and thou wilt stay before Me on the day of resurrection alone: and when thou art alone, thou wilt see only my face; and when thou seest only my face, there will be neither reckoning nor book; and when there is neither reckoning nor book, then there will be no terror; and when there is no terror, then thou wilt be one of the intercessors.

23. Experience of what is other than Me is a veil over experience of Me: according to the intensity of the veil over experience of Me, the manifests will take hold of thee, whether thou belongest to them or not.

THE BOOK OF SPIRITUAL ADDRESSES

ADDRESS (1)

1. If I had not stretched over thee the compassion of mercifulness, the hand of temporality would have folded thee against gnosis.

2. If the lights of my superbness had not shone upon thee, the destroying winds of abasement would have destroyed thee, and the sweeping winds of change would have swept thee away.

3. If I had not, of my clemency towards thee, given thee to drink of the cups of my Self-revelation unto thee, the well of every knowledge would have made thee to thirst, and the confusion of every thought would have bewildered thee.

4. I am the Speaker, yet my speech is not speech: I am the Living, yet my life is not life. I have turned the intellects from Me, so that they stayed in their limits: and I have caused the thoughts to forget Me, so that they returned to their place of agitation.

5. I am the Conditioner, Who is not conditioned: I am the Knower, Who is not apprehended.

6. But for my imperviousness, thou hadst not been impervious: but for my endurance, thou hadst not endured.

7. Emerge from thy attention, and thou wilt emerge from thy limitation.

8. If I had not inscribed thee among the gnostics before thy creation, thou wouldst not have known Me in the contemplation of thy self-experience.

9. If thou knowest not what thou art to Me, thou abidest not in My gnosis.

10. If thou abidest not in My gnosis, thou knowest not how to work for Me.

11. If thou knowest who thou art to Me, thou belongest to the people of the ranks.

12. Dost thou know what are the ranks? They are the ranks of glory on the day of my rising, and they are the ranks of verification on the day of my abiding. These are they that are near to Me, and these are my friends.

13. Know who thou art: so shall thy foot be more fixed, and thy heart more at rest.

14. When thou knowest who thou art, thou endurest patience, and art not unequal to it.

15. When thou knowest who thou art, I cause thee to witness

glance: and what is that which thou wilt see Me providing thee withal out of the glory of my generosity!

10. Whoso restores not to Me that which I have manifested of every gnosis and knowledge and practice and condition, that I take back from him in exchange for a quality, or one of the attestations of his quality. Then I do not allow that which is taken back to dwell in my neighbourhood, nor do I set it in the depositaries of my regard: but I feed it with the niggardly hand. Then I shall bring it back to him on the day of his uprising, and it will return to him with the evil of its traces, and he shall go down from it to his dishonour and loss.

11. Restore to Me thy theory, and I will restore to Myself thy practice. Restore to Me thy experience, and I will restore to Myself thy attention's end. Knowest thou why thou restorest that to Me? It is in order that I may preserve it for thee: so entrust it to Me, and I will regard it every day, and in it bless thee, and increase thee of the increase of my bounty in it and of my Self-revelation in it. And I shall make thy heart to be with Me, not with thee, nor with that which thou hast entrusted to Me, free of thyself, and free of that which thou hast entrusted to Me: and I shall regard it, and stablish in it what I will, and reveal Myself unto it as I will; and thou wilt hear Me, and understand of Me, and see Me, and know that I am.

12. Thou wilt never cease to be veiled with the veil of thy nature, though I instruct thee in science, and though thou listenest to Me, until thou art transferred to practising through Me, and transferred to Me from other than Me, even as thou hast detached thy heart from learning of other than Me, and by this looked down upon the limit of the hearts in the sciences.

13. Verily, that whereby I have revealed Myself to thee is the reins connecting the hearts with Me, and by this they are led to My gnosis. So draw them unto Me: but thou wilt never draw with them unto Me, until thou art attached by them to Me. And if thou dost not lead them unto Me, I shall surely bring thee their portion. Fear Me therefore, on account of their turning.

have understood. He said: Incline not. I said: I will not incline. He said: Whoso has understood my command, he has truly understood: but whoso understands the opinion of himself, he has not understoood.

MAWQIF OF PROTECTION (77)

He stayed me in Protection, and said to me:

1. Resign thyself to Me, and depart. If thou departest not, thou opposest: and if thou opposest, thou becomest contrary.

2. Thou knowest how to resign thyself to Me and not to intermediaries.

I said: What are intermediaries? He answered: Science, and every object of science.

3. Thou knowest how to resign thyself to Me and not to intermediaries.

I said: How? He answered: Thou resignest to Me with thy heart, and to intermediaries with thy body.

4. Thou wilt resign thyself to Me, and depart: that is the station of power and weakness, being the station of power; and there is the difference between these twain, and the power which has no weakness.

5. The power of the powerful man is, that he resigns and does not depart: the weakness of the powerful man is, that he resigns and departs.

6. The reality is, that thou shouldst resign and not depart, neither grieve nor rejoice, neither be veiled from Me nor regard my bounty,[1] nor humble thyself before my affliction, nor be occupied with occupants other than Me.

7. The station of veracity is, that thou shouldst resign to Me and depart: the station of prophethood is, that thou shouldst resign to Me and stay.

8. Regard every messenger that announces to thee the glad tidings of my forgiveness and bounty and sympathy. Restore him upon the pack-camels of letter to Me, saying, "O *alif*, this is *alif*, so carry him; O *bá*, this is *bá*, so carry her; O letter, this is letter, so carry it." Verily I manifest and bring back. I have inscribed upon all that I have manifested, "Verily I shall manifest thee": and when it was manifested, I inscribed upon it, "Verily I shall bring thee back." So return it to Me, and I will treasure it in the treasuries of my regard: then I will bring it back to thee on the day of meeting, having clothed it with my hand, and illumined it with my light, having inscribed upon its face the praiseworthy qualities of my sanctity, and surrounded it on the day of thy meeting with the great ones of my angels.

9. If thou restorest it to Me upon the pack-camels of letter, I shall meet it with my face, and laugh before it with my affection, and dispose it as my house, and make it one of the gardens of my

mine," thou wilt say, "This is thine." Then will my command be thy addresser, and will have a right over thee: it will guide thee, and thou wilt seek guidance of it unto it, and by means of it attain to it. I said: How shall I follow? He answered: Thou wilt hear my word and tread my way. I said: How shall I not invent? He answered: Thou wilt not hear thy word nor tread thy way. I said: What is thy word? He answered: My doctrine. I said: Where is thy way? He answered: My ordinances. I said: What is my word? He answered: Thy bewilderment. I said: What is my way? He answered: Following thy own judgement. I said: What is following my own judgement? He answered: Thy analogy. I said: What is my analogy? He answered: Thy incapacity in thy theology. I said: How should I lack capacity in my theology? He answered: I have made trial of thee in everything that proceeds from Me to thee, by means of something that proceeds from thee to Me. I have tried thee in my theology by means of thy theology, that I might see whether thou followest thy theology or mine: and I have tried thee in my ordinance by means of thy ordinance, that I might see whether thou judgest by my ordinance or thine. I said: How should I follow my theology, and how should I act according to my ordinance? He answered: Thou departest from the ordinance concerning my theology, to the ordinance concerning thine. I said: How do I depart from the ordinance concerning my theology, to the ordinance concerning thine? He answered: Thou makest lawful by thy doctrine what I have made unlawful by mine, and thou makest unlawful by thy doctrine what I have made lawful by mine: and thou claimest that that is by my leave, and that that proceeds from my command. I said: How do I make claim of thee? He answered: Thou comest with an act which I have never commanded thee, and makest judgement for it by my ordinance concerning an act which I did command thee: and thou comest with a word which I have never commanded thee, and makest judgement for it by my ordinance concerning a word which I did command thee. I said: I will not come with an act which Thou hast not commanded me, and I will not come with a word which Thou hast not commanded me. He said: If thou comest with it as I have commanded thee, it is my word and my act: and by my word and my act falls my ordinance. But if thou comest with it as I did not command thee, then it is thy word and thy act: and by thy word and thy act falls not my ordinance, nor do my religion and my commandments thereby live.

3. If thou equatest my word and thy word, or if thou equatest my ordinance and thy ordinance, thou hast made thyself equal with Me.

I said: There is no ordinance, save as belonging to thy word and thy act. He said: Thou hast understood. I said: I

38. Thou art the scribe of the majesty majestic, and thou art the scribe of the praise praiseworthy.

39. Read thy scripture with the eye of remission, and seal thy scripture with the seal of nearness.

40. Thou art the scribe of bounties and donation, and thou art the scribe of explanation and revelation.

41. Thou art the scribe of the presence eternal, and thou art the scribe of the self-subsistence enduring.

42. Thou art the scribe: so inscribe for Me with the pens of thy submission to Me, and seal thy scripture with the seal of jealousy for Me.

43. When I name thee, be named: but be not named with thyself.

44. Thy knowledge returns to Me with all it contains, and thy soul returns to itself with all it contains. So, when thou art named in thy knowledge, it returns to Me with it and thee: but when thou art named in thyself, thy self returns to itself with itself and thee.

MAWQIF OF THE CHOOSING (75)

He stayed me in the Choosing of the Chosen, and said to me:

1. I make Myself known to the praisers, and I renew blessings upon the penitent.

2. When I desire to meet the praisers, I announce to them their advance to Me: and when their souls find it good, I cause them to die altogether good.

3. The hand which asks not of Me until I begin is my hand; the hand which lays hold of nothing but from Me is my hand; the hand which asks not of other than Me is my hand.

MAWQIF OF RESIGNATION (76)

He stayed me in Resignation, and said to me:

1. It is my religion: desire therefore nothing other than it, for (other) I will not accept.

2. It is this, that thou shouldst resign to Me that which I decree for thee, and that which I decree against thee.

I said: How shall I resign to Thee? He answered: Do not oppose Me with thy opinion, and do not seek any guide for my right over thee of thyself; for thy self will never guide thee to my right, nor will it embrace my right in obedience. I said: How shall I not oppose thee? He answered: Thou wilt follow, and not invent. I said: How shall I not seek any guide for thy right of myself? He answered: When I say to thee, "This is thine," thou wilt say, "This is mine"; and when I say to thee, "This is

knowest thou what is the face of thy heart, that with it thou shouldst turn to Me? The face of thy attention is its utmost limit, and the face of thy heart is its repose.

21. Turn thy whole attention to Me, for all thy attention is a face: turn thy whole heart to Me, for all thy heart is a face. Whither thou avertest thy face, thither it departs; and whither thou convertest it, thither it advances.

22. The repose of thy heart is the eye of thy heart: it is its place of security. The utmost limit of thy attention is the eye of thy attention: it is its place of ambition.

23. When I name thee, and thou practisest not according to the naming, then with Me thou hast neither name nor practice.

24. When I name thee, and thou practisest according to the naming, then thou art of the people of the shadow.

25. The people of the names are the people of the shadow.

26. None stays in the shadow of my Throne, save him who is named and practises according to his naming.

27. The prayer of him who watches in the night is a seed, which is watered by the work of the daytime.

28. The tongue waters what the tongue sows, and the elements water what the elements sow.

29. If thou desirest to be attached to Me, manifest Me upon thy tongue, and summon to My obedience with thy sermons: then shall the detachers be detached from thee, and the joiners shall join thee in Me.

30. O scribe of the facial script! O master of the merciful interpretation! If thou inscribest for other than Me, I shall expunge thee from my book: and if thou interpretest with other than my interpretation, I shall expel thee from my addressing.

31. O scribe of the merciful script! O lawyer of the rabbinical wisdom!

32. O scribe of the blessings divine! O master of the gnosis unique!

33. O scribe of the sanctity written by the pens of the Lord on the faces of his praiseworthy qualities! Thou art in this world and the next a scribe.

34. O scribe of the light scattered upon the pavilions of greatness! Inscribe on their tapestries the exaltation of that which exalts, and inscribe on the exaltation of that which exalts the gnosis of him who knows.

35. Thou art the scribe of knowledge and teaching, and thou art the scribe of condition and conditioning.

36. Thou art the scribe of the Merciful on the day of visitation, and thou art the scribe of the Merciful in the abode of habitation.

37. O scribe of glory in the abode of glory, write with the pens of perfection upon the sheets of approach.

marks, that I may expel thee from Paradise and Hell: for marks are othernesses.

7. I do not approve of thy abiding in anything. If I did approve of it, yet wouldst thou be greater with Me than it: so do thou abide with Me, not with it.

8. Knowest thou what I have prepared for him of the facial worship? The thresholds of their gates are in honour like unto the tabernacles of those beside them, and their gates are in honour like unto the private cabinets of those beside them.

9. Everyone in Paradise shall come to Me and stay in his station, except the people of the facial worship: for these shall come to Me with mankind generally, but I shall come to them apart from mankind particularly.

10. The superiority of the rank which I give, over the rank which I do not give, is like my superiority over all that I have originated.

11. The people of the facial worship are the people of patience which grows not senile, and of understanding which grows not sterile.

12. The people of the facial worship, to them men's faces will be raised on the day of resurrection.

13. The people of the facial worship are my people: they are the people of my friendship, and the people of intercession with Me, and the people of the visitation of Me.

14. As thou art stablished in thy night-watching, so shall thy stablishing be on the day of thy coming-down.

15. When thou stayest before Me, according as thou receivest the stray thought, so shall fear come upon thee; and according as thou banishest it, so shall the condition of fear be banished from thee.

16. On thy bier thou shalt be as thou art in thy praying, and in thy place of going-down thou shalt be as thou art in thy inclining, and in thy place of reposing thou shalt be as thou art in thy prostrating.

17. O thou of the facial worship! The face of everything is that part of it which I cause thee to witness as being connected with Me, so that thou witnessest it, and knowest it, and hast gnosis of it. It does not express itself to thee, that thou shouldst express it: and it does not interpret itself to thee, that thou shouldst interpret it. This is of the silent knowledge.

18. When I veil from thee the face of everything, thou seest that meaning, which thou witnessest in it connected with Me, inviting thee to connection with it.

19. When I unveil it to thee, I do not veil it unless thou veilest it: and when thou hast gnosis of it, I do not deny it unless thou deniest it.

20. O thou of the facial worship! Knowest thou what is the face of thy attention, that with it thou shouldst turn to Me? Or

MAWQIF OF THE CREEPING OF THE SKINS (73)

He stayed me in the Creeping of the Skins, and said to me:

1. It is among the effects of my regard, and it is the gate of my presence-chamber.
2. It is of my condition, not of the condition of other than Me: it is of the condition of my advance to thee, not of the condition of thy advance to Me.
3. It is the sign of the condition of my recollecting thee, not of thy recollecting Me; it is my sign and my guide. Assess by it every experience and alliance: for if it abides in anything, that thing is real; but if it leaves anything, that thing is unreal.
4. It is my balance: weigh with it. It is my touchstone: assay with it. It is the sign of certainty, and it is the sign of verification.
5. The gates of hope are in it opened, and the gates of reliance on Me are in it announcing good tidings.
6. There is no road to Me save in its highway, and there is no path to Me save in its light.
7. It is one of the lights of junction, and it is one of the lights of confronting: when it appears, it destroys all beside it.

MAWQIF OF FACIAL WORSHIP (74)

He stayed me in Facial Worship, and said to me:

1. It is the companion of joy and well-being at death.
2. Facial worship is the road of those that are brought near to the shadow of the Throne.
3. O thou of the facial worship! Paradise will come to thee, and show itself to thy heart, and present itself to thy soul: and Hell will come to thee, and show itself to thy heart, and present itself to thy soul. But I am the Real, which never shows itself and never presents itself. If thou regardest Hell, thou fearest, and bearest to Me no wisdom: and if thou regardest Paradise, thou art easy, and bearest not to Me the manner of gnosis.
4. O thou of the facial worship! Face thy face to Me; face thy attention's face to Me, and thy heart's face, and thy hearing's, and thy rest's.
5. O thou of the facial worship! When Hell and Paradise come to thee, I shall cause thee to witness in them the places of gnosis, and in the places of gnosis the marks of regard, and in the marks of regard the places of exaltation. Depart then from every mark by means of every mark, and thou wilt depart from the tapestries of Paradise and the calamities of Hell.
6. Only for this have I caused thee to witness marks after

15. Make thy evil deed a thing utterly forgotten: and let not thy good deed occur to thee, lest by denying it thou turn it away.

16. I have announced to thee the glad tidings of forgiveness: practise with it according to the experience of Me, or else thou dost not practise.

17. If thou departest from the experience of remission, that unto which thou departest will expel thee unto disobedience: when thou askest of Me remission, I shall not hold true what thou sayest, and I shall not make Myself known for thy returning.

18. There is no way unto thy station in my friendship, save thy experiencing my forgiveness and remission. If thou abidest in the experience of that forgiveness and remission of mine which I have announced to thee, thou abidest in thy station of my friendship: but if thou departest, thou departest, and in departing art separated.

19. O friend of my sanctity, and choice of my love!

20. O friend of my praiseworthy qualities, on the day when I inscribed my praiseworthy qualities!

21. Stay in thy station, for in it flows the fountain of science; and it will not be cut off. And when it flows, consider its wisdom in flowing, and consider its wisdom in giving to drink: but do not depart with it, or thou wilt depart from thy station, and from the fountain that is in it.

22. Abide in thy station, and thou shalt drink of the fountain of life and never die, in this world or the next.

23. The sin of which I am angry is the sin whose retribution I have made to consist in a yearning after this world: for yearning after this world is a gate to disbelief in Me; and whoso enters it, lays hold through entering on disbelief.

24. He who desires this world desires it for himself: and he who desires it for himself is veiled by it from Me, and is content with it to the exclusion of Me.

25. If thou knowest not who thou art, thou obtainest not theory and gainest not practice.

26. Thou hast seen my station and the phenomenal world, and I have shown thee thy luminousness. Wherever I went with it, thou wentest with it: it conceived, and in its womb there was a stirring, and it brought to birth; and I made thee to run, and caused thee to fear, and made thee my servant.

27. If thou art of the people of the Qur'án, thy gate is in recitation, and by it alone thou wilt attain.

28. In the same manner, thy gate is in that in respect of which thou art of its people.

29. Recitation of the day is a gate to complete remembering, and complete remembering is a gate to recitation of the night, and recitation of the night is a gate to understanding, and understanding is a gate to remission of sins.

separated. Depart from veil, and sealing, and seal: for veil is a quality, and sealing and seal a quality. Depart from qualities, and regard Me, how that qualities have no authority over Me, and things qualified do not burst in upon Me; how that things connected are not connected with Me, and things borrowed are not borrowed from Me.

7. Set not phenomenal existence above thee or beneath thee, on thy right hand or thy left, in thy science or thy experience, in thy recollection or thy cogitation: connect it with none of thy qualities, and do not express it with any of thy idioms. Consider Me in respect of it, for that is thy station: do thou abide in it, considering Me, how I have created and do create, how I convert that which I create, how I make to witness and make absent in that which I convert, how I take dominion over that which I make to witness, how I comprehend that over which I take dominion, how I appropriate in that which I comprehend; how I am missing in that which I appropriate, how that I am near in that from which I am missing, how that I am far in that in which I am near, and how that I am at hand in that in which I am far. Waver not with the things that waver, and be not agitated with the things that are agitated: but be thou as though thou art a quality which neither wavers nor disperses.

8. This is the station of security and protection, and this is the station of fastening and disconnection.

9. This is the station of sainthood and trustiness.

10. This is thy station: abide in it, and thou shalt be in the virtue of every virtuous man, and in the plea of every pleader.

11. When thou abidest in this station, thy quality comprehends all the conditions of the obedient qualities, and thy quality is separated from all the conditions of the disobedient qualities.

12. When thou abidest in this station, I say to thee, "Speak," and thou speakest: and that which thou speakest is through my speaking, and thou witnessest creation openly.

13. If thou inclinest to the Throne, I shall imprison thee in it, and it will be thy veil: and if I imprison thee in it, everyone will enter into thy imprisoning in it. Then I make assessment for the honouring of it that is contained in thy action: and if I restore thee to the honouring of it and to thy action, it is thy veil.

14. Experience the experience of presence, in whatever quality the experience may come to thee. If the qualities avoid thee, summon them, and the things qualified by them, unto thy experience. If they respond to thee, well: otherwise, flee unto the quality in which thou experiencest the experience of presence. For if thou fleest not, the experience of presence will leave thee, and thou wilt be ruled by the qualities of the veil, and the things qualified by them.

12. If thy practice does not mount by the door by which thy theory descended, it will not reach unto Me.

13. If thou art not in my command like the Fire, I shall make thee to enter the Fire.

14. Consider the Fire, how it returns not, but is mine: so be thou mine, returning neither in word nor deed.

15. The punishment of every sinner comes from that of which he seeks assistance. Consider therefore whence thou seekest assistance, for from thence is thy reward and thy retribution: consider therefore whence thou seekest assistance.

16. The prayers are stayed upon the second prayer of evening: they depart with it whither it departs.

17. I have entrusted action to thought. If thought is good, action is good: if thought is evil, action is evil.

MAWQIF OF FAIR PARDON (72)

He stayed me in Fair Pardon, and said to me:

1. I have made easy the excuse, and I have returned with forgiveness and remission.

2. If thou involvest Me in thy good deed, I am involved in thy evil deed.

3. When thou involvest Me in thy good deed, I glory in it: and when I glory in it, I establish it in my glory. When I am involved in thy evil deed, I efface it from thy book and from thy heart, and thou art not afflicted by it, that thou shouldst be estranged, nor dost thou flee unto it, that thou shouldst be separated.

4. If thou knowest not what manner of servant thou art of mine, thou knowest not thy station with Me; and if thou knowest not thy station with Me, thou art not fixed in my command; and if thou art not fixed in my command, thou departest from my shadow.

5. Know thy station with Me, and stay in it before Me.

And I saw all phenomenal existence, partitiveness in partitiveness, united and divided. The united part was not independent apart from Him, whether by itself or by the divided part: and the divided part was not independent, whether by itself or by the united part. And I saw that He had veiled the united parts and the divided parts, and sealed the veil with his seal; and He did not acquaint that which was veiled of the sealing of the veil, nor of the veil itself, lest the acquainting of it should be a self-revelation unto it through one of the conditions of loss, and lest the self-revelation unto it should be a secondary cause united with it, so that it would depart through the self-revelation from the sealing. And He said to me:

6. Depart from that which is united, and that which is

39. If I feed with the food of a people, I feed with their hearts; and when I feed with their hearts, I feed with their actions; and when I feed with their actions, I feed with the place of their converting.

40. If thou knowest Me with the gnosis of attachment to Me, thou wilt not be agnostic of Me: and if thou knowest Me with the gnosis of abiding with Me, thou wilt not be distant from Me.

41. If thou art not attached to Me, then there is a scale in which is that which thou desirest for Me, and a scale in which is that which thou desirest for thyself.

42. If thou art not attached to Me, thou art of the people of the scales.

43. The people of the scales are the people of abstinence, even though that which they weigh is heavy.

MAWQIF OF HIS ADVANCE (71)

He stayed me in His Advance, and said to me:

1. Every servant has a gate by which he enters, and a gate by which he departs.

2. I shall only raise thee with the sons of thy class, whoever and wherever they may be.

3. The sons of thy class are the sons of thy lust, or of thy foregoing: the sons of thy class are not the sons of thy practice or thy gnosis.

4. If thou sayest what I say, I shall say what thou sayest.

5. If thou sayest what I say, thou doest what I say, or nearly.

6. The first part of response is, that thou shouldst respond to what is said by thy own saying.

7. Response is this, that thou shouldst say what I say, and not heed any issue with any thought.

8. Sincere invocation is one of the customs of concentration.

9. It is of my advance towards thee, that I should desire thee to desire Me, in order that thou mayest be stablished in the advance towards Me. So desire Me, and witness Me desiring thee to desire Me: so shalt thou persist through Me, and be cut off from thyself.

10. I have separated heaven and earth, and those that are in them, from the fire of punishment: and I have separated the fire of punishment from the fire of veiling.

11. The sons of thy attention are a union, and they are separated by the lusts. The sons of thy theory are a union, and they are separated by the lusts. The sons of thy practice are a union, and they are separated by the lusts. The sons of thy lust are a union, and they are separated by the foregoing. The foregoers are sons of that for the sake of which they forego: the takers are the sons of that for the sake of which they take.

Consider therefore that towards which thou art directed: for it is that which regards thee, and it is that to which thou goest.

25. By Myself I have vowed to Myself: No leaver shall leave anything, but that I will give him that which he has left, or something purer than what he has left. And if that which I give him supports him, that is the reward of the sincere: but if that which I give him does not support him, I will him *the fair portion and an increase*. I am enough for those workers who in their work are forgetful of Me.

26. O scribe of power! Not with thy pens hast thou written it and numbered it, nor with thy pages hast thou attained it and comprised it.

27. O scribe of power! Not with thy exposition hast thou exposed it and given it currency, nor by thy marking hast thou marked it and divided it, nor by thy dividing hast thou ordered it and composed it.

28. O scribe of power! The script of power is of the pens of power, and the script of gnosis is of the pens of gnosis: every script is written by its proper pens.

29. When he that has experienced Me sins, I make it his punishment that he should sin and not experience Me.

30. When a man sins who has experienced Me, he loathes himself and adduces proofs to Me against himself: and when a man sins who has not experienced Me, he associates with the limit of his interpretation and adduces proofs against Me.

31. When in thy sinning I turn thee between the experience of Me and the loss of the experience of Me, and cause thee to witness the adducing of proofs to Me, then have I forgiven the former and the latter, and pardoned the inward and the outward.

32. No man that has not experienced Me sins, but that he persists: but when he experiences Me, he abandons. And no man that has experienced Me sins, but that he repents, and is not made to witness, and converts himself: and he does not return, unless I have forgiven him and accepted.

33. If thou art not related to my lineage, thou art not separated from the lineage of other than Me.

34. My lineage is what connects with my recollection, and my lineage is what connects with Me in my recollection: and my lineage is what preserves for Me in what connects with Me, and my lineage is in that which preserves for Me on my account.

35. The lineage of otherness is on account of otherness.

36. When a man comes to Me with the account of other than Me, I stay him with that with which he comes, wherever his degree may be.

37. Account is the uniter of those that stay, and the divider of those that are diseased.

38. Thou art not attached to Me, until thou art interrupted for Me: thou art not divided by Me, until thou art desperate for Me.

8. The most powerful part of power is an ignorance which does not waver. He who continues in it, continues in power: and he who wavers in it, wavers in power.

9. Whenever thou art powerful in ignorance, thou art powerful in knowledge.

10. If thou desirest my face, thou mountest power.

11. If thou mountest power, thou art of the people of power: and if thou takest power in thy right hand and thy left, thou castest it behind thy back.

12. If thou mountest power, thou regardest through power; and if thou mountest power, thou listenest through power; and if thou mountest power, thou controllest through power.

13. When thou controllest every controller through power, thou waverest not; and when thou waverest not, thou walkest aright; and when thou walkest aright, say: My Lord is God. God most high has said: *Verily they that say, Our Lord is God, then go aright, unto them the angels reveal, saying, Fear not nor grieve, but announce the glad tidings of Paradise, which ye were promised.*

14. Thou wilt not mount power, until thou freest thyself for Me from other than Me.

15. The first part of power is, that thou shouldst free thyself for Me: the chief part of power is, that thou shouldst desire by thy work my face.

16. Power is the pack-camel of those that are present; and presence is through that in which is the pack-camel of the interrupted; and interruption is through that in which is the pack-camel of the separated.

17. The separated are the messengers of wisdom, and the travellers of the dominion.

18. Everything has a mine: the mine of power is the avoidance of prohibition.

19. The mine is a place of abode, and the place of abode has gates, and the gates have ways, and the ways have passes, and the passes have guides, and the guides have provision, and the provision has means.

20. My condition which proceeds by force in everything is my condition which brings thee near to Me in obedience.

21. O scribe of power! Not with thy meaning hast thou inscribed and known it, and not with thy meaning hast thou known it and transported it.

22. If thou stayest with the Fire on thy right hand, I regard thee and quench it; and if thou stayest with the Fire on thy left hand, I regard thee and quench it: but if thou stayest with the Fire before thee, I do not regard thee, because I do not regard him who is in the Fire.

23. I do not regard thee when the Fire is before thee: and I do not listen to thee when Paradise is before thee.

24. Thou art only directed to that which is before thee.

13. If I am veiled from thee by thee, thou disobeyest Me in every state, and deniest Me in every state.

14. If thou dost not manifest Me upon thy tongue, I shall not aid thee against thy enemy.

15. Do not recollect thy excuse, or thou wilt recollect that which is of it: and do not recollect that which is of it, or thou wilt continue going to and from it.

MAWQIF OF PARDON AND GENEROSITY (69)

He stayed me in Pardon and Generosity, and said to me:

1. I am the Lord of bounties and favours.

2. I made Myself known to the Pen with one of the gnoses of tablishing, and I made Myself known to the Tablet with one of he gnoses of treasuring.

3. Connect thyself with Me. The first thing to occur to thee ill be good deeds: and if thou respondest to them, then evil eeds will present themselves to thee.

4. Good deeds are the prisons of Paradise, and evil deeds are e prisons of Hell.

5. Follow Me, and turn not to the right after good deeds: llow Me, and turn not to the left after evil deeds.

6. Thy good deed is not my pack-camel, that it should carry e: and thy evil deed does not veil Me, that it should obstruct Me. I am nearer to good deeds than the attention to good deeds, and I am nearer to evil deeds than the attention to evil deeds.

7. I am nearer than attention to the heart attentive.

8. Condition is one of the overseers of knowledge: recollection is one of the constituents of Paradise, and one of the gates of nearness.

MAWQIF OF POWER (70)

He stayed me in the quality of Power, and said to me:

1. It is one of the qualities of self-subsistence.

2. Self-subsistence subsists through everything.

3. There is a difference between that which subsists through power, and that which subsists through self-subsistence.

4. The quality of power pervades everything in which it subsists according to a variety of subsistence: but if the quality of self-subsistence pervaded it, it would remove the variety and subsist through it in every state.

5. Self-subsistence comprehends and is not penetrated.

6. Power grasps, and self-subsistence releases: and releasing both stablishes and effaces.

7. The power of the powerful, and the weakness of the weak, are among the conditions of the quality of power.

letter concealed. He said to me: What is the letter manifest? I answered: Theory that guides not unto practice. He said: What is the letter concealed? I answered: Theory that guides to reality. He said to me: What is practice? I answered: Sincerity. He said to me: What is reality? I answered: That whereby Thou makest Thyself known. He said to me: What is sincerity? I answered: To thy face. He said: What is self-revelation? I answered: What thou castest into the hearts of thy saints.

82. Sincere utterance is stayed upon practice, and practice is stayed upon reason, and reason is stayed upon security, and security is stayed upon continuance.

MAWQIF OF ADMONITION (68)

He stayed me in Admonition, and said to me:

1. Beware of a gnosis which seeks of thee the restoration of My gnoses, lest thou convert thy experience, and I set a seal upon thy heart by means of the gnosis.

2. Beware of a gnosis which adduces proofs but does not allow passage, which makes incumbent but does not transport, which binds but does not facilitate: lest the judge lay hold on it, being just, and lest the word become true in respect of it, being a distinguishing.

3. Gnosis does not demand the restoration of gnosis, because it is powerless to return: it only stablishes, for him in whom it dwells, a foot in denial and schism.

4. Turn unto Me: but thou dost not turn, unless thou exposest to Me. Expose to Me: but thou dost not expose, unless thou art patient. Be patient for Me: but thou art not patient, unless thou preferrest.

5. Expose thy turning to everything, and everything will ask pardon for thee.

6. Turn to Me with the whole of thy theory, and be concentrated upon Me with the utmost limits of thy attention.

7. Set my admonition between thy flesh and thy bone, and between thy sleep and thy waking.

8. Set my reminding upon the ailments of thy ailments.

9. Expose thy turning in the day by fasting, and in the night by praying.

10. Stand, O turner, unto thy manifesting, and I will open for thee a gate unto thy transcending. Stand, O turner, unto thy reciting, and I will open for thee a gate unto thy protection. Stand, O turner, unto thy invoking, and I will open for thee a gate unto the lifting of the veil.

11. Stand, O turner, unto thy asylum, and I will open for thee a gate of laying down burdens in thy refuge.

12. Manifest Me upon thy tongue, even as I have manifested upon thy heart: otherwise, I shall be veiled from thee by thee.

68. What is Paradise?

I answered: One of the qualities of blessing. He said: What is blessing? I answered: One of the qualities of kindliness. He said: What is kindliness? I answered: One of the qualities of mercy. He said: What is mercy? I answered: One of the qualities of generosity. He said: What is generosity? I answered: One of the qualities of sympathy. He said: What is sympathy? I answered: One of the qualities of love. He said: What is love? I answered: One of the qualities of friendship. He said: What is friendship? I answered: One of the qualities of approval. He said: What is approval? I answered: One of the qualities of election. He said: What is election? I answered: One of the qualities of regard. He said: What is regard? I answered: One of the qualities of essence. He said: What is essence? I answered: Thyself, O God. He said: Thou hast spoken the truth. I answered: It is Thou that didst make me to speak. He said: That thou mayest see my kindness.

69. The first layer is blessed with blessing, the second with generosity, the third with sympathy, the fourth with love, the fifth with friendship, the sixth with approval, the seventh with election, the eighth with regard.

70. Thou hast seen how punishment and bliss proceed: and to Me the whole affair returns; stay therefore with Me, and thou shalt stay beyond every quality.

71. If thou stayest not beyond every quality, quality will lay hold on thee.

72. If the higher quality lays hold on thee, so will the lower.

73. If the lower quality lays hold on thee, thou art not mine, and thou belongest not to my gnosis.

74. I have magnified thee and made thee lieutenant, exalted thee and made thee servant, favoured thee and seen thee face to face, loved thee and afflicted thee.

75. I have regarded thee and held secret converse with thee, turned to thee and commanded thee, been jealous for thee and prohibited thee, taken thee for my love and taught thee gnosis.

76. Recitation builds, and recollections plant.

77. Letter proceeds whither purpose proceeds: there is an "h" in heaven, and an "h" in hell.

78. When the speech of the speakers comes to Me, I establish it in that in which they find security.

79. When I punish thee for one sin, I punish thee for every sin: I even ask thee concerning the returning of thy glance, and the hidden thought of thy heart.

80. If I accepted one good deed, I should make all evil deeds good.

81. Who are the people of the Fire?

I answered: The people of the letter manifest. He said: Who are the people of Paradise? I answered: The people of the

55. Enter thy grave alone, and thou shalt see Me alone: and be not stablished for Me together with other than Me.

56. When I make Myself known unto thee, beware lest I set punishment and what it contains in one of thy limbs; and hope for my bounty, twice as great as that, in thy grace.

57. The people of the presence are those that are with Me.

58. Those that depart from letter, they are the people of the presence.

59. Those that depart from themselves are they that depart from letter.

60. Depart from theory, and thou wilt depart from ignorance. Depart from practice, and thou wilt depart from reckoning. Depart from sincerity, and thou wilt depart from polytheism. Depart from unity, unto the One. Depart from oneness, and thou wilt depart from estrangement. Depart from recollection, and thou wilt depart from forgetfulness. Depart from gratitude, and thou wilt depart from ingratitude.

61. Depart from otherness, and thou wilt depart from veil. Depart from veil, and thou wilt depart from farness. Depart from farness, and thou wilt depart from nearness. Depart from nearness, and thou wilt see God.

62. If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation.

63. The presence-chamber has gates as many as the things that are in heaven and earth: and it is one of the gates of the presence.

64. The first of the gates of the presence is the staying of request. I stay thee, and ask thee, and teach thee: and thou answerest, and art stablished through my Self-revelation, and thou knowest My gnoses that are of Me, and thou informest of Me.

65. What is the Fire?

I answered: One of the lights of onslaught. He said: What is onslaught? I answered: One of the qualities of might. He said: What is might? I answered: One of the qualities of majesty. He said: What is majesty? I answered: One of the qualities of greatness. He said: What is greatness? I answered: One of the qualities of authority. He said: What is authority? I answered: One of the qualities of power. He said: What is power? I answered: One of the qualities of essence. He said: What is essence? I answered: Thyself, O God; there is no God beside thee. He said: Thou hast spoken the truth. I answered: It is Thou that didst make me to speak. He said: That thou mayest see my clear evidence.

66. The first layer is punished with onslaught, the second with might, the third with majesty, the fourth with greatness, the fifth with authority, the sixth with power, the seventh with essence.

67. The people of the Fire, their punishment comes to them from beneath them: the people of Paradise, their bliss descends upon them from above them.

knowledge; its knowledges do not know Me, and its attestations do not witness Me.

37. If I do not help thee, thou wilt not be stablished: and if thou art not stablished, I shall not make Myself known unto thee.

38. Recollect Me, and thou shalt know Me: help Me, and thou shalt contemplate Me.

39. I am the Near without implication of nearness, and I am the Far without implication of farness.

40. I am the Manifest, not as things manifesting manifest: and I am the Concealed, not as concealed things are concealed.

41. Say: Preserve me from thy preservation from Thee, and separate between me and that which separates from Thee. Winnow me not with the winnowing-fans of letters in Thy gnosis, and do not stay me ever, save with Thee.

42. Learn knowledge for the sake of my face, and thou wilt attain the real with Me.

43. When thou attainest the real with Me, then I shall praise thee, even as I praise Myself.

44. When I make Myself known unto a man, I take charge of his bliss Myself, and I take charge of his punishment Myself: and I replenish bliss from his bliss, and replenish punishment from his punishment.

45. Name is an inclined *alif*.

46. Science is beyond the letters.

47. Presence is elect: and every elect thing has a general aspect.

48. Presence consumes letter, and in letter is ignorance and knowledge; and in knowledge is this world and the next, and in ignorance is the mystical perception of this world and the next; and in mystical perception is the limit of every manifest and concealed thing, and limit is an effacement in one of the manifestations of presence.

49. Letter does not enter into presence, and the people of presence transcend letter and do not stay in it.

50. Beneath the earth thou wilt feel estrangement from that from which thou didst feel estrangement above the earth.

51. The people of presence banish letter, together with that in which is the banishing of the thoughts.

52. If thou art not of the people of presence, thought will come to thee, and all otherness is a thought; and only science will banish it, and science has opposites; and thou wilt not be saved except through spiritual warfare.

53. There is no warfare save through Me, and there is no knowledge save through Me: and if thou stayest through Me, thou art of the people of my presence.

54. Consider thy grave. If knowledge enters with thee, ignorance will enter with it; and if action enters with thee, the reckoning will enter with it; and if otherness enters with thee, its opposite consisting of otherness will enter with it.

16. Reposing knowledge is reposing ignorance.

17. The suggestion only suggests in ignorance, and the thoughts only occur in ignorance.

18. The most hostile of thy enemies only seeks to expel thee from ignorance, not from knowledge.

19. If he prevents thee from knowledge, he only does so in order to prevent thee from ignorance.

20. Those who are with Me do not understand a letter which addresses them, nor do they understand in a letter which is their station, nor do they understand it when it is their knowledge. I have made them to witness my abiding through letter, and they have seen Me to be abiding, and witnessed it as an aspect; they have heard Me, and known it for an instrument.

21. Thou wilt be borne to Me, and with thee that which thou hast gnosis of, and that of which thou art agnostic, that which thou takest, and that which thou leavest: and I shall ask thee of my term, and my proof will be binding, and with my mercy I shall forgive.

22. Letter is their place with that through which it appeared, and letter is their knowledge with that from which it appeared, and letter is their staying with that for which it appeared.

23. As for the gnostic, his limit emerges from the letter, and he is in his limit, even though the letters be his covering.

24. The limit of the gnostic is his place of abode: and his place of abode is that in which alone he rests.

25. Letter does not enter into ignorance, nor can it do so.

26. Letter is the guide of knowledge, and knowledge is the mine of letter.

27. The companions of the letters are veiled from the uncovering, and abide with their meanings in the midst of the ranks.

28. Letter is the pass of Iblís.

29. Danger remains while knowledge remains, and heart, and intellect, and attention.

30. Thy meaning is more powerful than the heaven and the earth.

31. Thy meaning perceives without glancing, and hears without listening.

32. Thy meaning dwells not in houses, and eats not of fruits.

33. Thy meaning is not covered by the night, neither does it pasture in the day.

34. Thy meaning is not compassed by the intellects, nor are causes connected with it.

35. This is thy meaning which I have created, and these are its qualities which I have made, and this is its adornment which I have stablished, and this is its limit which I have permitted.

36. I am beyond it, and beyond that of which thou hast

and what does it harm thee? My Self-revelation to thee is stablished, and it is enough for thee.

MAWQIF OF THE PRESENCE-CHAMBER AND OF LETTER (67)

He stayed me in the Presence-chamber, and said to me:

1. The letter is a veil, and the veil is a letter.
2. Stay in the Throne.

And I saw the sanctuary untrodden by the speech, and unentered by the attentions. And I saw in it the gates of everything: and I saw the gates all to be a fire; and the fire had a sanctuary, which naught entered but the sincere action; but this, when it entered it, came unto the door, and when it came unto the door, it stayed in it for the reckoning. And I saw the reckoning isolating that which was directed to God's face from that which was otherwise: and I saw the reward to be of the otherwise. And I saw the action that was sincerely God's and on His account, being raised from the door to the higher arena: and when it was raised to it, there was written upon the door, "It has passed the account." And He said to me:

3. If thou eatest not from my hand, and drinkest not from my hand, thou art not settled in My obedience.
4. If thou dost not obey for my sake, thou art not settled in My service.
5. Banish thy sin, and thou wilt banish thy ignorance.
6. If thou recollectest thy sin, thou wilt not recollect thy Lord.
7. In Paradise is everything that the thought can bear, and greater than it beyond it: in Hell is everything that the thought can bear, and greater than it beyond it.
8. He who hinders thee from Me in this world is the same as he who hinders thee from Me in the next world.
9. I stayed letter before phenomenal existence, and intellect before letter, and gnosis before intellect, and sincerity before gnosis.
10. Letter knows Me not, nor what proceeds from letter, nor what is contained in letter.
11. I only address letter with the tongue of letter: but the tongue does not witness Me, nor does the letter know Me.
12. All bliss knows Me not, and all punishment knows Me not.
13. If bliss knew Me, it would be cut off by My gnosis from blessing: and if punishment knew Me, it would be cut off by My gnosis from punishing.
14. A messenger of mercy does not comprehend My gnosis, and a messenger of requital does not comprehend My gnosis.
15. That which appears to thee appears from the class of that in which it finds rest.

make unlawful for thee other than Me; and when I make unlawful for thee other than Me, then thou art of the people of my protection.

3. When thou knowest how to speak when I say unto thee "Stay," then have I opened for thee the gate unto Me, and I will not close it on thee forever: I permit thee to enter it unto Me, and I will not prevent thee ever. And when thou desirest to stay for Me, then employ my conduct. Thou mayest enter whenever thou dost wish, but thou mayest not depart whenever thou wishest. And when thou enterest unto Me, stay, and do not depart, save through my conversing and my Self-revelation. So long as I do not converse with thee, and so long as I do not make Myself known unto thee, so long thou art in the station which is of God: but when I make Myself known unto thee, then thou art in the station which is of gnosis.

4. When I say unto thee "Stay for Me," and thou knowest how to stay for Me, do not depart from thy station even though I demolish everything between Me and thee of phenomena: else I will include thee in the demolition. Know thou this before thou stayest for Me: then stay for Me, and do not depart, unless I make Myself known unto thee through that which thou knowest of Me.

5. If there should come upon thee in My vision the demolition of the heavens and the earth, thou shalt not be moved: and if any bird should fly with thee in my absence with thy secret heart, thou shalt not be stablished. This is that thou mayest know my Self-subsistence through thee, and my dominion over thee.

6. Which of these twain askest thou of Me: vision that does not proceed from request, or absence that is in request? Absence is the foundation of what was between Me and thee in the manifestation of thee.

7. Why dost thou not cling to Me when a visitation comes upon thee, as thou clingest to Me when it is removed?

8. The former clinging is to Me, and the latter to thee.

9. Clinging to Me in the time of visitation does not remove it, if the clinging be for its confirming, or its continuance, or for its cessation.

10. Say: O thou that sendest down this visitation, make me to witness the dominion of thy kindliness in thy recollection, and make me to taste of the tenderness of thy recollection in thy making to witness: and show me Thyself as stablishing, so that Thy vision may abide with me in thy stablishing, and hide from me what is involved in the stablishment, of me and it. Privily address me from beyond that which Thou hast made me to know, that I may continue through Thee in that of which Thou hast given me gnosis. And lead me unto Thee out of the abode of that wherein my quality finds rest in my quality. And call upon me, saying: O my servant, the gnosis of other than Me has failed,

to thee my name and my names: and in my name and my names is my secret and the secret of my manifesting. And from it will come to thee science: and in science are my compacts with thee and my testaments. And from it will come to thee the secret: and in the secret is my conversing with thee and my indication. These will repel thee from it: but do thou repel them from thyself.

9. I do send them unto thee as an affliction; and I do warn thee that I have sent them unto thee as a bounty; and I do teach thee how thou shalt act when they come to thee as an election.

10. Thou wilt not repel them by means of a conversing, for thou canst not converse with a truth: thou wilt only repel them by restoring them, and that which they bring with them, unto Me. Thou wilt depose thy heart from them, and from what they bring with them: but thou wilt not depose what they bring with them from thy heart, until thou art with Me, not with them. Then thou containest them, and they do not contain thee: and then thou comprisest them, and they do not comprise thee.

11. Lord present, heart free, phenomenal existence absent: this is the description of him of whom I am ashamed.

12. Be glad in what I have revealed to thee of the Fire. I have revealed it to thee as exalting Me, and I have revealed it to thee as recollecting Me, and I have revealed it to thee as knowing Me and fearing Me. But I did not reveal that of it to thee, until I revealed that of thee to it. I have revealed of it to thee the places where my recollection falls, and I have revealed of thee to it the places where my regard falls: I am not apt to combine my recollection and my regard in my punishment.

MAWQIF OF "STAY" (66)

He stayed me in "Stay," and said to me:

1. When I say to thee, "Stay," stay for Me, not for thyself, nor that I may address thee, nor that I may command thee, nor that thou mayest listen to Me, nor for what thou knowest of Me, nor for what thou dost not know of Me, nor for "He stayed me," nor for "O my servant." Stay for Me, not that I may address thee: and do not thou address Me. Nay, but I shall regard thee, and thou wilt regard Me: and do not cease from this staying, until I make Myself known unto thee, and address thee, and command thee. But when I address thee and converse with thee, then, if thou desirest, weep for Me with weeping; but if thou so desirest, weep for the loss of Me through my addressing and my conversing.

2. When I say unto thee "Stay," and thou stayest not for my address, then thou knowest the staying that is before Me; and when thou knowest the staying that is before Me, then do I

MAWQIF OF SERVANTHOOD (65)

He stayed me in Servanthood, and said to me:

1. Dost thou know when thou wilt be my servant? When I see thee to be a servant of mine, qualified with Me by Me, not qualified by what belongs to Me, nor by what proceeds from Me: then thou wilt be my servant. When thou art thus, then thou art the servant of God: and when thou art the servant of God, then God is not absent from thee. But when thou art qualified by other than God, God is absent from thee: and when thou departest from qualification, then thou seest God; but if thou abidest in qualification, then thou wilt not see God.

2. Servanthood is this, that thou shouldst be a servant without qualification. If thou hast a qualification, then is thy servanthood united with thy qualification, not with Me: and if thy servanthood is united with thy qualification, not with Me, thou art the servant of thy qualification, not of Me.

3. As for the fearful servant, his servanthood seeks succour of his fear; and as for the hopeful servant, his servanthood seeks succour of his hope; and as for the loving servant, his servanthood seeks succour of his love; and as for the sincere servant, his servanthood seeks succour of his sincerity.

4. When the servant seeks succour of other than his master, then that of which he seeks succour is his master apart from his master: and when he seeks not succour of his master, then he runs away from his master; but when he seeks succour of his master, then he has advanced towards his master. So stay for Me, not in order to seek succour of Me, or of my science, or of thyself: so wilt thou be my servant, and be with Me, and understand of Me.

5. I do not seek of thee the servanthood of possession, that is, the servanthood of being possessed by Me: I only seek of thee the servanthood of staying before Me.

6. Say to thy secret heart: Thou shalt stay before Me, not with anything, nor for anything; and I shall set the greater dominion behind thee, and the mightier kingdom beneath thy feet.

7. Do not return from this station: for in it takes refuge the created thing in the hardships of this world and the next, and in it takes refuge he who has seen Me and he who has not seen Me, he who has known Me and he who has not known Me. They that stay in it in this world are known by the treasurers of its gates: and when they come to it, and no obstacle is placed between them and it, then according as they have stayed from it in this world, so they are stayed by the treasurers at the gates short of it.

8. The letter will come to thee, and all that it contains: and it contains everything that has appeared. And from it will come

in it the heart of whomsoever I wish, and expel from it the heart of whomsoever I wish. That is my dealing with the hearts, save my hearts which I have built for my regard, not for my informing, and those my hearts which I have made for my presence, not for my commanding: those are the hearts whose bodies are absorbed in my command.

15. I have a house in the sciences from which I converse with the scientists: and I have a house in the gnoses from which I converse with those that understand.

16. The houses are veils, and beyond the veils are coverings, and every covering has a station. When I make Myself known to a heart from that house, it has no gnosis, except that which I manifest.

17. There are no houses in my presence, and the people of my presence have no houses. The weakest of them is he to whom name occurs, even though he denies: and the feeblest of them is he to whom recollection occurs, even though he denies.

18. When thou deniest name and recollection, thou hast a uniting; and when name and recollection do not occur to thee, thou hast a unity; and when thou hast a unity, and thou desirest, thy desire is accomplished.

19. When thou desirest that name and recollection should not occur to thee, abide in denial, and it shall be denied: for the denial is through Me, not through thee. And when it is denied, I shall stablish thee, and thou wilt be stablished: for the stablishing is through Me, not through thee.

20. When thou stayest in my presence, do not stay with the rabbinical, or thou wilt be veiled by his veil, and there will be for thee an unveiling and a veil. And when thou seest science and the scientist in my presence, sit in my presence, and address him in my presence. If he does not follow thee, do not depart from my presence, lest he be brought out beyond the outmost limits of his science, and know that he has departed: but if he follows thee, then stay with him upon that which he asseverated, but do not walk in his company. For he must needs return to his station: if he returns alone, he errs; and if thou returnest with him, thou departest from my presence, and thou errest.

21. Everything by means of which science and the scientists are addressed is inscribed on the utmost limits of the scientist's science. He desires to transcend it and interpret it, but thou desirest to stay in it. Now he does not stay, because interpretation and transcending are his limit: and thou dost not transcend it, because it is thy station.

2. The veils are five: of essences, sciences, letters, names, and ignorance.

3. This world and the next, and every created thing that is in them, are a veil of essences: and every essence of that is a veil for itself, and a veil for other than it.

4. The sciences are all veils: each several science is a veil for itself, and a veil for other than itself.

5. The veil of the sciences restores to the veil of the essences through words and the meanings of words; and the veil of the essences restores to the veil of the sciences through the meaning of the essences, and through the secrets of the things that are unknown of the essences.

6. The veil of the essences is set up in the veil of the sciences, and the veil of the sciences is set up in the veil of the essences.

7. The veil of the letters is the conditioning veil, and the veil of the condition is beyond the sciences.

8. The outward aspect of the veil of the letters is the knowledge of the letters: its inward aspect is the condition of the letters.

9. My servant who is my "every servant" is that servant of mine who is free from other than Me. He cannot be free from other than Me, until I give him of everything: and when I give him of everything, he lays hold of it with the hand with which I command him so to do, and restores to Me with the hand with which I command him so to do.

10. When I do not give my servant of everything, he is not my "free" servant, even though he is free of that which I have given him: for there remains between Me and him that which I have not given him. He only is my servant, who is free of all except Me: for he is the servant of mine to whom I have given of everything a means, and a science, and a condition. He sees the condition openly, and is then free from the science and the condition, and casts them both upon Me. That is the servant of mine who is free from other than Me.

11. Sainthood does not appear to a servant until after freedom.

12. Dost thou know what is the heart of my free servant? His heart is between Me and names: that is his first station, it is his refuge, and in it is his sign. From it I transfer him to my vision, and he sees Me, and sees name and names before Me, even as he sees everything before Me: and he sees name to own no condition apart from Me. This is the station of my free servant's heart, and that is the station of perplexity: and in perplexity before Me is the last of the hearts' staying.

13. Perplexity is one of the qualities of majesty.

14. He that stays in my presence sees gnoses to be idols and sciences divining-arrows. For he stays before Me, not before the sciences: and he sees science standing before Me, while I plant

heart remains only where I have stablished it or related it. When I do not relate it, he errs; and when I do not stablish it, he totters: and he only remains through his name, or the knowledge of his name.

5. When I give thee one of my names, and thy heart addresses Me by means of it, then I will cause thee to experience Me, not thee: then thou addressest Me by means of that part of thee which I address.

6. Let that person in thee address Me whom I address: and let that person in thee beware of addressing Me whom I do not address.

7. When thou seest Me, and belongest to my people, and to the people of my name, and I converse with thee (and that is a knowledge), and make Myself known to thee (and that is a knowledge): then between Me and thee there supervenes a knowledge, and between thee and knowledge there supervenes a certainty.

8. When thou seest Me, and desirest Me, and art certain of Me, then is conversation for thee a temptation, and self-revelation a temptation.

9. I have joined every pair of letters with one of my qualities, and the existences have been brought into existence through the qualities joining them together. The ineffable quality acts upon the joining: and through it the meanings are stablished, and to meanings are compounded names.

10. When the inciters of thy soul come to thee, and thou dost not see Me, then one of the tongues of my fire has come to thee. Do then as my saints do, and I will do with thee as I do with my saints.

11. I have given thee permission concerning thy companions as to the "He stayed me," and I have given thee permission concerning thy companions as to the "O my servant." I have not given thee permission to reveal Me, nor to make mention of how thou seest Me.

12. This is my compact with thee: preserve it with Me, and I will preserve it for thee, and in it preserve thee, and in it direct thee.

MAWQIF OF REVEALING AND PERPLEXITY (64)

He stayed me in Revealing and Perplexity, and said to me:

1. Consider the veils.

And I considered the veils: and lo, they were everything that has appeared, and everything that has appeared in that which has appeared. And He said: Consider the veils, and what is of the veils.

MAWQIF OF NIGHT (62)

He stayed me in the Night, and said to me:

1. When the night comes to thee, stay before Me, and with thy hand lay hold of ignorance, and by it turn from Me the knowledge of the heavens and the earth; and when thou hast turned it, thou shalt see Me descending.

2. Ignorance is the veil of veils, and the veiler of veilers: no veil or veiler is there after ignorance. Only ignorance is before the Lord: and when the Lord comes, his veil is ignorance. There is nothing known, except ignorance: verily, nothing remains of knowledge, except it be unknown; that is, absolutely: relatively, it is not unknown. Whatever knowledge thou hast of Me, or through Me, or for Me, or of anything, do thou deny it by means of ignorance. If thou hearest it exalting Me, and calling to Me, stop thy ears: or if it shows itself to thee, cover thy eyes. Do not seek to learn what thou knowest not, and do not learn it. Thou art with Me: and the sign of My "withness" is, that thou shouldest be veiled from knowledge and the thing known by means of ignorance, even as I am veiled. But when the day is come, and the Lord has come to his throne, then will the affliction come. Cast thou then from thy hand ignorance, and take knowledge, and with it turn from thee the affliction, and abide in knowledge: otherwise, affliction will seize thee.

3. Be veiled from knowledge by means of ignorance, or thou wilt not see Me, nor my assembly: be veiled from affliction by means of knowledge, or thou wilt not see my light, nor my clear evidence.

4. Consider everything that is seen by thy heart and eye, how I said to it, "Be," and it was. Then consider the ignorance which I have stretched out between Me and it: if I had not set this between Me and it, it would not have endured my light.

5. Ignorance is before the Lord: that is one of the qualities of the revelation of His vision. The Lord is before ignorance: that is one of the qualities of the revelation of Essence.

MAWQIF OF THE PRESENCE-CHAMBER OF ELOQUENT SANCTITY (63)

He stayed me before Him, and said to me:

1. Thou art in the presence-chamber of eloquent sanctity.

2. Know my presence, and know the conduct of him who enters my presence.

3. The gnostic is not fit for my presence: his secret thoughts have in his gnosis built castles; and he is like a king who does not like to abandon his kingdom.

4. The rabbinical theologian is not fit for my presence: his

conscience and thy sleep and thy waking with a binding, so that thou wilt know it, and not be ignorant of it; and that thou shalt see Me in it, for I shall not be veiled in it from thee; and so that thou wilt not say to it, "I do honour to thee"; and to sweep clean the court of thy heart.

13. Thou hast seen Me: and the matter is between Me and thee, not between thee and science, nor between thee and gnosis, nor between thee and Gabriel and Seraphiel, nor between thee and letters, nor between thee and names, nor between thee and anything.

14. If thou desirest Me, cast away thy self: for there is in my names neither self, nor the dominion of self, nor the sciences of self.

MAWQIF OF THE CONDUCT OF THE SAINTS (61)

He stayed me in the Conduct of the Saints, and said to me:

1. Verily my friend is not contained by letter, nor by the inflection thereof, nor by other than Me: for I have appointed for him from beyond every created thing a science through Me.

2. The conduct of the saints is, that they should not take hold of anything with their attentions, even though they should take hold of it with their intellects.

3. The station of the saint is between Me and everything: and between Me and him there is no veil.

4. I have named my friend my friend, because his heart is friend to Me and to nothing else: for it is my temple, in which I speak.

5. Thou hast known Me, and hast known my sign: and he who knows my sign is exempt from the protection of excuse. When thou sittest, set my sign about thee, and depart not from it, lest thou depart from my citadel.

6. If thou callest to Me, I will come to thee: and if I call to thee, thou wilt come to Me.

7. Say to my saints: He addressed you before (ye came into) your temples of clay: and ye saw Him. And He said to you: This is the existence of such; consider it: this is the existence of such; consider it. And ye saw every existence that He manifested with direct vision: and even so shall ye see Him now. Then He stretched out the earth, and said to you: Behold, how I stretch out the earth. And ye saw how He stretched out the earth. And He said to you: I desire to manifest you to my kingdom and dominion, and I desire to manifest you to my creatures and existences and angels; and I shall create for you of this earth temples, in which I shall manifest you, commanding and prohibiting, advancing and retarding.

MAWQIF OF HIS COMPACT (60)

He stayed me in His Compact, and said to me:

1. Preserve over thee thy station: otherwise, everything will be confused with thee.

2. Let it not be separated from thee when thou hast written it down: so that thou mayest achieve, when thou achievest, by means of it; and so that thou mayest fall short, when thou fallest short, by means of it.

3. Thy station is vision. It is what thou seest of the coming down of night and day, and of the manner of the coming down of night and day: for this I send as a messenger from my presence, and that I send as a messenger from my presence. And it is what thou seest of the manner of my lengthening of eternity, and of my sending night and day. Thou hast seen eternity: but there is no means of expressing eternity.

4. Eternity exalted Me, and it is one of my qualities: and of its exaltation created I night and day, and appointed them to be veils stretched over the eyes and thoughts, and over the hearts and secret parts.

5. Night and day are veils stretched over every man that I created. But thee I have chosen out, and raised the veils, that thou mayest see Me: so stay in thy station before Me. Stay in the vision of Me: else, every phenomenal thing will snatch thee away.

6. For this have I raised the veils, that thou mayest see Me: and I empower thee to see heaven, how it is split, and to see what is sent down from heaven, how it is sent down; in order that thou mayest see that, how it comes, even as night and day come. So stay: and cast upon Me all that I manifest to thee.

7. When thou choosest out a brother, be with him in what he exposes, but not in what he conceals. For this latter is his secret apart from thee: if he refers to it, do thou refer to it; and if he speaks clearly, do thou speak clearly.

8. My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart.

9. If I depart from thy heart, that heart will worship other than Me.

10. If I depart from thy heart, it will be agnostic of Me after being gnostic, and deny Me after confession.

11. Make no mention of my name, or of any talk of my name, or of the sciences of my name, or of the talk of one that knows my name, or of the fact that thou hast seen one that knows my name. And if any relater relates to thee concerning my name, hearken unto him, but do not thou inform him.

12. If I desire thee through a companion as I desire other than thee through thee, I shall make this binding on thee in thy

3. My sign is everything, and my sign is in everything: and all signs of thing proceed in the heart like the proceeding of the thing itself. At one time they appear, and at another they are veiled: they are diverse on account of the diversity of things. For so are things diverse, and so are their signs diverse: for things are in motion, and their signs are in motion. Thou art also diverse, for diversity is thy quality. But O thou that art diverse, seek no indication of that which is diverse: for when it indicates for thee, it joins thee unto thyself in one respect; and when it does not indicate for thee, thou art torn asunder by thy diversity in all respects.

MAWQIF OF THE TRUTH OF GNOSIS (59)

He stayed me in the Truth of Gnosis, and said to me:

1. As for this moment, there is over and under: and all phenomena are this world, and the whole of this and all that it contains is awaiting the Hour; and over it and over all that it contains I have written the faith, and the essence of the faith is, *There is naught like unto Him.*

2. So call to witness Gabriel and Michael, and call to witness the Throne and the bearers of the Throne; and call to witness every angel, and every possessor of gnosis. And thou shalt see the realities of his faith, saying and bearing witness, that *There is naught like unto Him.* And thou shalt see his knowledge of that to be his experience, and his experience of that to be his knowledge. And thou shalt see that that is the limit of his gnosis, and thou shalt see that that is the veritable truth, and thou shalt see that that is the knowledge veritable of the vision, not the vision itself. So behold them all, how each watches for the Hour: yea, they watch for the lifting of the veil from that, and await the raising of the covering from that. And that cannot endure the conditions of the reality of Him who is behind the veil, except through Him: how then should it be, when the veil is rent?

3. The veil shall be rent: and in the rending is an onslaught which cannot be supported by the nature of created things.

4. If the veil were raised and not rent, he that is under it would find rest. But it is rent: and when it is rent, the gnosis of the gnostics will be forgotten. And in the forgetting, it will be clothed in a light, which will enable it to endure what is manifested after the rending of the veil: for by the aid of the gnoses of the veil it cannot endure what is manifested in the rending of the veil.

MAWQIF OF HIS VISION (58)

He stayed me in His Vision, and said to me:

1. Know Me with the gnosis of revealed certainty, and make thyself known unto thy Master by means of revealed certainty.
2. Write down the manner of my Self-revelation to thee by means of the gnosis of revealed certainty, and write down how I caused thee to witness and how thou didst witness, that it may be a recollection to thee, and a stablishing for thy heart.

So I wrote down with the tongue of what He caused me to witness, that it might be a recollection to me, and to whomsoever my Lord revealed Himself unto among his friends, whom He desired to stablish in His gnosis, not desiring any temptation to come upon their hearts. And I wrote: My Lord has made Himself known unto me with a revelation in which He caused me to witness the manifestation of everything from Him. I abode in this vision, which is the vision of the manifestation of things from Him: but I had not the power to continue in a vision proceeding from Him, but attained to the vision of manifestation, and to the knowledge that it was from Him, not to the vision that it was from Him. Then came to me ignorance and all that it contains, and presented itself to me out of this knowledge: and my Lord restored me to His vision; and my knowledge remained in His vision, and He did not expel it, until there remained to me no knowledge of any known thing. He showed me in His vision that that knowledge is manifested by Him, that He made it a knowledge, and that He made for me a thing known. And He stayed me in "He," and revealed Himself to me out of "He," the "He" that is really He, not out of the literal "He." (Now the meaning of the literal "He" is thy desire, that is, it is demonstrative, initial, of knowledge, of veiling, of presence.) And I knew the self-revelation on the part of the real He, and I saw the He: and lo, there was no "He" save He; for that "He" which is other than He is not He. And I saw the manifesting of the self-revelation to be not from other than He; and I saw other than He not revealing itself to my heart.

And He said to me: If anything occurs to thy heart apart from Me, seek not indications of things, or of the authority of one thing over another; for things come back to thee in presenting themselves, while the thing that is presented to thee from beyond things comes back to thee in the time of temptation. But seek indications unto Me of my sign for the sake of its reality, which is my Self-revelation to thee: and thou shalt see all things possessing no self-revelation, but only Me; and thou shalt see them with their essences witnessed. Yea, thou shalt see that there is no self-revelation but mine, and thou shalt see Me not to be witnessed by immediate vision.

18. My companions are void of phenomena, and my friends are beyond today and tomorrow.

19. For everything I have appointed the hour, and it awaits it: to everything comes the hour, and the thing is fearful of it.

20. Say to the gnostics: Be beyond values; or if this be impossible, be beyond thoughts.

21. Say to the gnostics, and say to the hearts of the gnostics: Stay for Me, not for gnosis. I make Myself known unto you by means of what I wish of gnosis, and I stablish in you what I wish of gnosis. If ye stay for Me, ye endure the gnosis of everything: but if ye do not stay, there prevails over you the gnosis of everything, and ye do not endure gnosis in anything.

22. Say to the hearts of the gnostics: Continue not in any friendship, for one friendship will turn you over to another.

23. Eating and sleeping are reckoned according to the state in which they occur: if they occur in science, they are reckoned according to science; if they occur in gnosis, they are reckoned according to gnosis.

24. Say to the hearts of the gnostics: Whoso eats in gnosis and sleeps in gnosis abides in the object of his gnosis.

25. Say to the hearts of the gnostics: Whoso departs from gnosis while he eats, returns not from it into his station.

26. Thou art my quest, and wisdom is thy quest.

27. Wisdom is thy quest, when thou art a slave-slave: but when I make thee a friend-slave, then I am thy quest.

28. Gather wisdom from the mouths of those that are heedless of it, even as thou gatherest it from the mouths of those that are intent upon it. Verily thou shalt see Me alone in the wisdom of the heedless, not in the wisdom of the intent.

29. Write down the wisdom of the ignorant, even as thou writest down the wisdom of the knowing.

30. I dispense wisdom. Whomsoever I wish, I cause to witness that I dispense, and he is wise in that wisdom; and whomsoever I wish, I do not cause to witness, and he is ignorant of that wisdom. So do thou write, O thou that witnessest it.

31. Hearts do not burst in upon Me, nor upon him who is with Me.

32. When thou burstest in upon thy heart, and not thy heart upon thee, thou art a gnostic.

33. What is the value of requesting, that my grace should be conversed with by means of it? Mark this well, and call unto Me, and say: O Lord, I request thee through Thyself; what is the value of requesting, that thy grace should be conversed with by means of it?

34. Doubt is one of my places of imprisonment: in it I imprison the heart of him who is not firm in my gnosis.

experiencest ecstasy and peace: then with thee is only the science of a gnosis, not the gnosis itself.

5. The possessor of gnosis is he who abides in it, and gives no information; and he is the man who, if he discourses, discourses in it in the language of my Self-revelation, and by means of that through which I have given information concerning Myself.

6. Thou belongest to that in which thou discoursest not. If thou discoursest, thou departest from the station: and when thou departest from the station, thou belongest not to those that have experience of it, but art only one of those that know of it, or thou art a visitor of it.

7. Command is twofold: the one is affirmed by thy intellect, the other is not affirmed by thy intellect. The command which it affirms possesses an outward and an inward: the command which it does not affirm possesses an outward and an inward.

8. Thou wilt not continue in a practice, until thou regulatest it, and performest what is left undone of it: if thou failest to do this, thou neither practisest nor persistest.

9. How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, "Be a form, whereby thou mayest meet thy practiser," and to the good, "Be a form, whereby thou mayest meet thy practiser."

10. The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their pride, and that is what I forbid them to do.

11. The gnostic is connected with gnosis, and claims that he is connected with Me: but if he were connected with Me, he would flee from gnosis, even as he flees from agnosia.

12. Say to the hearts of the gnostics: Give ear to Him, not that ye may know; and be silent before Him, not that ye may know. For He makes Himself known unto you: how should ye abide with Him?

13. Say to the hearts of the gnostics: Ye see a gnosis higher than my gnosis, and stay in the higher, and stay in my veil. Ye manifest union with Me among my servants, but ye are in my veil making pretensions to Me; while they are in my veil, not making pretensions to Me.

14. Say to the hearts of the gnostics: Know your state with reference to Him. If He commands you to instruct the servants, instruct them: in that state ye have a better perception of their hearts, and ye have no deliverance save through Him.

15. Say to the hearts of the gnostics: Do not depart from your state, even though ye should guide unto Me him who errs; do ye err from Me, and yet desire to guide unto Me?

16. The measure of thy gnosis is according to the measure of thy penitence.

17. The hearts of the gnostics see eternity: their eyes see time-moments.

they bore it by my power unbending, and their tongues praised Me by the mention of my sanctity unending, and its shadow was spread forth by the glory of my mercy fondly-tending.

7. Say to the Throne: O Throne, He showed thee forth to adorn the kingdom of eternity, and has made thee a sanctity of nearness and magnificence, and has put about thee such praisers as He wishes. His power is greater than thou in magnificence, and his adornment is fairer than thy adornment in the rank of bedizenment: and his nearness is nearer to thee than thyself among the causes of unity. Thou standest in the shadow of his Self-subsistence through thee, and thy shadow stands in the shadow of his election of thee. There process about thee those that saw Him before ever thou didst see Him, standing as thou standest in his shadow, and exalting Him as thou exaltest Him, and glorifying Him with thy praises with which thou glorifiest Him: unto these thou art an aspect revealing. And there process about thee those that knew Him but saw Him not, that heard Him but witnessed Him not, exalting Him with thy exaltations, and sanctifying Him with thy praises, and standing before Him in thy shadow that stands in the shadow of his election of thee: to these thou art an aspect delivering. And there process about thee those that were fashioned for the exalting of magnificence, and created for the praising of the majesty of might, which perpetuate the revelation of omnipotence, and exalt with the exaltations of the might and the dominion: to these thou art an aspect approximating.

8. Thou art in my science, and seest not other than Me; and thou art in my protection, and seest not other than Me; and thou art in the place of my glance, and seest not other than Me.

9. Beware, lest I look on the hearts, and see thee in them in thy reality, for this would be my Self-revelation; or with thy action, for this would be my animation.

MAWQIF OF THE HEARTS OF THE GNOSTICS (57)

He stayed me in the Hearts of the Gnostics, and said to me:

1. Say to the gnostics: If ye return to ask Me concerning my gnosis, ye know Me not; and if ye are satisfied to abide in what ye know, ye do not belong to Me.

2. The first thing that my gnosis inherits and takes from the gnostic is his disputation.

3. The sign of my gnosis, is, that thou shouldst not ask Me concerning Myself or my gnosis.

4. When my gnosis combines between thee and science, or name, or letter, or gnosis, and thou proceedest by it, and by it

MAWQIF OF STABLISHMENT AND POWER (56)

He stayed me in Stablishment and Power, and said to me:

1. Consider, before the surge of the surgings: and hearken to my word, before the urge of the urgings. I am He that stablished thee, and by Me thou art stablished: and I am He that caused thee to hear, and by Me thou hearest. As for Me, there is naught other than I in that which I do not manifest: and as for Me, there is naught other than I in that which I do manifest; save only it be through Me.

2. Preserve thy place before the things that appear: for I shall restore thee to it after death.

3. The things that appear, if they be thy companions, will be changed into a fire, and it will consume thee. The better part of them will be changed into a veil, and will be consumed by the fire of the veil: and the worse part of them will be changed into a punishment, and will be consumed by the fire of the punishment.

4. I desire to manifest my creation, and to show forth in it what I will, and to change from it what I will. Thou hast seen Me and what I have manifested, and thou hast witnessed thy staying in Me before my manifesting it: and I have made with thee a compact, through the showing of Myself to thee, that thou shouldst not depart from my station when I manifest it. For I shall show it forth as inviting to itself and veiling from Me, as being present in its spirituality and absent from my staying. If it invites thee, listen not to it, even if it invites thee to Me by my sign. And if it be present with thee, be not present with it, even if it be present with thee by my sign.

And He stayed me, and manifested the manifests, and addressed me by the tongues of the manifests, and addressed those things that manifested to me by my tongue. And He manifested the Pen, and said to me: The Pen has come to thee. And it said: I have inscribed science, and written the secret: listen to me, for thou shalt not overpass me; and resign thyself to me, for thou shalt not attain to me. And He said to me:

5. Say to the Pen: O Pen, He manifested me that manifested thee, and He directed me that directed thee. He has taken with me a compact to listen to Him, not to thee, and a covenant of submission to Him, not to thee. If I listen to thee, I acquire the veil: and if I submit to thee, I acquire weakness. So I listen to Him, even as He has caused me to witness, and not to thee: and I submit to Him, even as He has stayed me, and not to thee. If He causes me to listen on thy account, thou art for me listening, not a listener: and if He causes me to listen on my account, thou art for me listening, not a listener.

6. To thee has come the Throne, and to thee its bearers:

cleave to Me: be merciful in thy dealings with every man, and thou wilt awaken his intellect to probe my command and prohibition.

49. Be humble before Me, and thou shalt be abstinent in that in which I am abstinent.

50. When thou seest those whose hearts are hardened, describe to them my compassionateness: if they respond to thee, well; if not, mention the might of my onslaught.

51. If they confess to thee, they have responded: but if they deny what thou sayest, they have rejected thee.

52. Thy name is inscribed on the face of that in which thou restest.

53. Only regard that by means of which thou art independent.

54. If thou departest from thy meaning, thou departest from thy name: and if thou departest from thy name, thou fallest into my name.

55. All other is imprisoned in its meaning, and its meaning is imprisoned in its name. So when thou departest from thy name and meaning, there is no more any approach to thee for him who is imprisoned in his name and meaning.

56. When thou fallest into name, there appears to thee the sign of denial, and everything presents itself to thee to tempt thee, and every thought shows itself to thy heart.

57. Now, whoever presents himself to thee, has presented himself to Me.

58. Consider in what thing thou restest: for it will be thy bedfellow in thy grave.

59. Whosoever stands in the station of My gnosis, and departs from it, and knows the experience of Me, and departs from it, and is tranquil in his departing: for him a solitary Fire I kindle.

60. I am the Mighty, Whose might other than He cannot bear: and I am the Generous, Whose generosity other than He cannot bear.

61. The lights of my recollection have prevailed over the recollectors. Therefore they behold my sanctity, and my sanctity reveals to them my might, and they know my truth, and my might uncovers for them my sight. Then do they bow to my strength, and my strength informs them of my nearness and firmness: and they believe firmly in my nearness, and my nearness makes them ignorant of Me, and they are firmly fixed in my gnosis.

62. I am the Overwatcher: nothing is concealed from Me. And I am the Knower: every concealed thing with Me is manifest.

63. I am the Wise: every manifest thing proceeds. And I am the Comprehender: every proceeding thing arrives.

32. One of the sciences of the silence of totality is, that thou shouldst witness the weakness of totality: and one of the sciences of the speech of totality is, that thou shouldst witness the self-presentation of totality.

33. One of the sciences of nearness is, that thou shouldst know my veiling through a quality of which thou hast gnosis.

34. If thou comest to Me with any science whatsoever, I come to thee with the entire demand: and if thou comest to Me with any gnosis whatsoever, I come to thee with the entire proof.

35. When thou comest to Me, cast expression behind thee, and cast meaning behind expression, and cast ecstasy behind meaning.

36. If thou meetest Me, and there is between Me and thee any phenomenon, thou art not mine, and I am not thine.

37. If thou meetest Me, and there is between Me and thee any phenomenon, I shall meet thee, there being between us something of phenomena; and I have a better right to the phenomena.

38. I do not desire to meet thee with phenomena, even though I consider it thy due: so do not meet Me with it, for it were no good deed on thy part to do so.

39. When thou comest to Me, cast thy back, and what is behind thy back, and what is before thee, and what is on thy right hand, and what is on thy left hand.

40. The casting away of recollection is, that thou shouldst not recollect Me on account of otherness: and the casting away of science is, that thou shouldst not practise it on account of otherness.

41. In thy death, thou wilt meet only what thou didst meet in thy life.

42. Turn thyself to meet Me once in every day or twice: cast away all phenomena, and be alone in meeting Me. Thus do I instruct thee how thou shouldst prepare thyself for meeting God.

43. Turn thyself to Me once in every day, and I shall preserve thy day: turn thyself to Me in every night, and I shall preserve thy night.

44. Preserve thy day, and I shall preserve thy night; preserve thy heart, and I shall preserve thy attention; preserve thy science, and I shall preserve thy intent.

45. Turn thyself to Me in the endings of the prayers.

46. Dost thou know how thou shouldst meet Me by thyself alone? By seeing my guidance of thee through my bounty, not seeing thy practice: and by seeing my mercy, not seeing thy theory.

47. Theorise, and persevere; practise, and persevere; persevere, and persevere. And when thou hast accomplished, cast it into the water: and I shall take it with my hand, and bring it to fruition by my blessing, and increase in it my generosity.

48. Do good to every man, and thou wilt awaken his soul to

pression is a preparation for my making Myself known unto thee without an expression.

17. When I make Myself known unto thee by means of an expression, there addresses thee both stone and mire.

18. My qualities which are supported by expression are in a sense thy qualities: my qualities which are not supported by expression are not thy qualities, and do not belong to thy qualities.

19. If thou settlest in expression, thou sleepest; and if thou sleepest, thou diest: then life thou dost not possess, and unto expression thou dost not attain.

20. Thoughts are contained in letter, and fancies in thoughts: the sincere recollection of Me is beyond letter and thoughts, and my name is beyond recollection.

21. Depart from the science whose opposite is ignorance: depart not from the ignorance whose opposite is science, and thou wilt find Me.

22. Depart from the gnosis whose opposite is agnosia, and thou wilt have gnosis, and abide in the object of thy gnosis; and thou wilt be stablished in thy abiding, and witness in thy being stablished, and be firmly fixed in thy witnessing.

23. The science whose opposite is ignorance is the science of letter, and the ignorance whose opposite is science is the ignorance of letter. Depart from letter, and thou wilt possess a science which has no opposite, namely, the rabbinical; and thou wilt possess an ignorance which has no opposite, namely, the veritable and the real.

24. When thou possessest a knowledge which has no opposite, and an ignorance which has no opposite, thou belongest neither to heaven nor to earth.

25. When thou belongest not to the people of earth, I do not employ thee in the practices of the people of earth: and when thou belongest not to the people of heaven, I do not employ thee in the practices of the people of heaven.

26. The practices of the people of earth are cupidity and heedlessness: cupidity is their subservience to themselves, and heedlessness is their contentment with themselves.

27. The practices of the people of heaven are recollection and veneration: recollection is their subservience to their Lord, and veneration is their contentment with their Lord.

28. Service is a near veil: I am behind it, veiled with the quality of might. Veneration is a nearer veil: I am behind it, veiled with the quality of Self-sufficiency.

29. When thou surpassest letter, thou stayest in vision.

30. Thou dost not stay in vision, until thou seest my veil as a vision, and My vision as a veil.

31. One of the sciences of vision is, that thou shouldst witness the silence of totality: and one of the sciences of the veil is, that thou shouldst witness the speech of totality.

come to thee: cast it unto gnosis, for it is contained in gnosis. And when thou hast cast it, praise will come to thee: cast it unto recollection, for it is contained in recollection. And when thou hast cast it, all letter will come to thee: cast it unto names, for it is contained in names. And when thou hast cast it, names will come to thee: cast them unto name, for they are contained in name. And when thou hast cast them, name will come to thee: cast it unto essence, for it belongs to essence. And when thou hast cast essence, casting will come to thee: cast it unto vision, for it belongs to the condition of vision.

MAWQIF BEFORE HIM (55)

He stayed me before Him, and said to me:

1. Set the letter behind thee: otherwise, thou wilt not prosper, and it will take thee unto itself.
2. Letter is a veil, the totality of letter is a veil, and the partiality of letter is a veil.
3. I am not known by letter, nor by what is in letter, nor by what is of letter, nor by what is indicated by letter.
4. Reality as described by letter is a letter, and the path to which letter leads is a letter.
5. Theory is a letter which only practice modalises; practice is a letter which only sincerity modalises; patience is a letter which only resignation modalises.
6. Gnosis is a letter which came for a reality: if thou modalisest it by means of the reality for which it came, thou enunciatest it.
7. All other is a letter, and all letter is other.
8. He knows Me not who knows my nearness through definitions, and he knows Me not who knows my farness through definitions.
9. Nothing is nearer to Me than another thing by virtue of definitiveness, and nothing is farther from Me than another thing by virtue of definitiveness.
10. Doubt dwells in letter: when it is presented to thee, say, "Who brought thee?"
11. Howness dwells in letter.
12. When I address thee by means of an expression, authority does not come from thee: for the expression takes thee this way and that, from thyself to thyself, by means of that which thou expressest, and that concerning which thou expressest.
13. The beginning of authorities is, that thou shouldst have gnosis without expression.
14. When I make Myself known without an expression, thou returnest no more to thyself: and when thou returnest no more to thyself, authorities come to thee.
15. Expression is a letter: and there is no condition in letter.
16. My making Myself known unto thee by means of an ex-

15. When theory appears out of contemplation, it consumes both theories and theorists.

MAWQIF OF TRANQUILLITY (54)

He stayed me in Tranquillity, and said to me:

1. It is the experience of Me: it stablishes what it stablishes, and effaces what it effaces.

2. It stablishes what it stablishes of my command, and my command enforces what it enforces of my law. My law goes forth with that which issues from my theory, and my theory prevails, and I cause thee to witness that it prevails. That is my tranquillity, and thou witnessest: and that is my clear evidence.

3. Tranquillity consists in thy entering unto Me by the gate from which comes my Self-revelation.

4. I have opened unto every veritable gnostic a gate unto Me, and do not close it upon him: by it he enters, and by it he departs; it is his tranquillity, which never leaves him.

5. The masters of the gates, among the masters of the gnoses, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me.

6. Tranquillity consists in thy inviting to Me. When thou invitest to Me, I attach to thee the word of pious fear; and when I attach it to thee, thou hast a better right to it; and when thou hast a better right to it, thou art worthy of it; and when thou art worthy of it, thou belongest to Me. I am worthy of pious fear, and I am worthy of pardon.

7. I have opened unto thee a gate unto Me from which I shall not veil: it is the consideration of that from which thou wast created. And I have caused thee to witness my true witnessing in this thy consideration: that is the gate which is never shut to thee, and thy tranquillity which is never taken from thee.

8. When thou enterest unto Me and seest Me, the sign of thy vision is, that thou shouldst return with the theory of that which thou didst enter, or with confirmation in that which thou didst enter.

9. When thou aimest for the gate, banish otherness behind thee: and when thou reachest it, cast tranquillity behind thee. Enter unto Me not with theory, that thou shouldst be ignorant, and not with ignorance, that thou shouldst depart.

10. In every science there is an attestation of a tranquillity: its reality is in staying with God.

11. Patience is of tranquillity, and clemency is of patience, and gentleness is of clemency.

12. When thou aimest for Me, theory will meet thee: cast it unto letter, for it is contained in letter. And when thou hast cast it, gnosis will come to thee: cast it unto theory, for it is contained in theory. And when thou hast cast it, recollection will

MAWQIF OF THE RANKS (53)

He stayed me in the Ranks, and said to me:

1. I am the manifester of the manifestation unto that which, if it were to appear unto it, it would consume it: and I am the concealer of the concealment unto that which, if it were to appear unto it, it would consume it.

2. I manifested creation, and divided it into classes: and I appointed for them hearts, and did truly stay them. Every heart stays in its limit, and is turned about according to that wherein it stays.

3. By classifying is known corporeality, and by staying is known altitudinity.

4. Whoso knows Me, has no life left save in the gnosis of Me: and whoso sees Me, has no power left save in the vision of Me.

5. When thou knowest Me, fear my cunning: how should any know it, save those that are chosen for my knowledge?

6. Judge of the cunning from the jealousy: which latter, when thou seest it, compels thee unto Me and unto my path. Firm stablished is the stablishment of thy wisdom, and bright gleams the light of thy guidance: cleave unto it, and he shall join thee that joins, and he avoid thee that avoids; for it is my guide, which goes not astray, and my management, which turns not away.

7. When the interpretation comes to thee, then there has come to thee my veil which I do not regard, and my hatred to which I do not incline.

8. Theory invites to practice, and practice reminds of the lord of the theory, and of the theory. Whoso theorises and practises not, him the theory leaves: whoso theorises and practises, to him the theory cleaves.

9. Whomsoever the theory leaves, to him ignorance cleaves, and leads him to places of destruction: and to whomsoever the theory cleaves, to him are opened the gates of an augmentation in it.

10. If thou disobeyest the carnal soul in all but one respect, it will not obey thee in any respect.

11. Let theory remain, and thought will remain: let gnosis remain, and thought will remain.

12. When the master of theory sees the master of gnosis, he believes in his beginnings, but disbelieves in his endings; when the master of gnosis sees him who sees Me, he disbelieves in his beginnings and his endings. The master of vision believes in the beginning of everything, and believes in the ending of everything: there is no veil upon him, and no disbelief in him.

13. Theory is a pillar which can only be supported by gnosis: gnosis is a pillar which can only be supported by contemplation.

14. The first part of contemplation banishes thought, and its last part banishes gnosis.

MAWQIF WITH HIM (52)

He stayed me with Him, and said to me:

1. Consider the letter, and what it contains, behind thee. If thou payest heed to it, thou wilt fall into it: and if thou payest heed to what it contains, thou wilt fall into what it contains.

2. Truth is that which, were the people of heaven and earth to turn thee from it, thou wouldst not be turned: falsehood is that which, were the people of heaven and earth to invite thee to it, thou wouldst not comply.

3. Despair not of Me: for if thou shouldst bring all letter as a wickedness, yet would my forgiveness be greater.

4. Be not emboldened against Me: for if thou shouldst bring all letter as good deeds, yet would my proof be more binding.

5. My bounty is greater than the letter whose theory thou findest, and the letter whose theory thou knowest; than the letter whose theory thou findest not, and the letter whose theory thou knowest not.

6. When thou stayest with Me, thou seest what descends and what mounts up: and every letter comes to thee and all that it contains; and everything addresses thee in its own tongue, and every exposition interprets to thee according to its own exposition; and everything summons thee to itself, and every genus seeks thee for its own genus.

7. The guide belongs to the genus of veil, and the veil belongs to the genus of punishment.

8. He whose guide belongs to the genus of his veil, is veiled from the reality of that to which he is guided.

9. I am the veil of my gnostic, and I am the guide of my gnostic. I make Myself known, and he knows Me, and knows that I make Myself known: I veil Myself, and he knows Me, and knows that I veil Myself.

10. He whose attracter is not God is not joined with God.

11. He who associates with the near veil is inclined by it to the far veil.

12. When thou knowest the knowledge which proceeds from Me, I punish thee for following those that know, even as I punish thee for following those that are ignorant.

13. When thou seest my nearness and farness, I punish thee for following the intenders, even as I punish thee for following those that turn aside.

14. As I have sworn that I will manifest my wisdom, so I have sworn that I will not destroy my wisdom.

15. My forgiveness does not destroy my wisdom, and my wisdom does not destroy my gnosis.

7. If thou art the hireling of theory, then theory will give thee the reward: if thou art the hireling of gnosis, then gnosis will give thee the repose.

8. Be my hireling, and I will raise thee above theory and gnosis, and thou wilt see whither theory reaches, and whither gnosis stands: then will attainment not contain thee, nor canst thou in aught be fixed.

9. When I present concentration, those that stay by Me will stay in my passing-away, neither terrified, that they should stammer, nor afraid, that they should be distraught.

10. When thou stayest by Me, thee I give theory, and thou hast a better knowledge of it than the theorists; and thee I give gnosis, and thou hast a better acquaintance with it than the gnostics; and thee I give condition; and thou hast a greater abiding in it than the conditioners.

11. Wherever I have set My name, set there thou thy name.

12. Letter proceeds in letter, until it becomes letter: and when it becomes letter, it proceeds from it to other than it; so it proceeds in every letter, so as to become every letter.

13. When thou utterest the letter, thou restorest it to the limit in which thou findest rest: and it proceeds according to thy limit through the letters, and to thee there comes the condition of other.

14. The fair letter proceeds among the letters to Paradise: the evil letter proceeds among the letters to Hell.

15. Consider what thy letter is, and what thy limit is.

16. Aid Me, and thou shalt be one of my companions.

17. When I desire thee to aid Me, I cause thee to find no power save in my aid.

18. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support.

19. Only my aiders stay in the shadow of my Throne.

20. O gnostic, aid Me: else thou art agnostic of Me.

21. He who presents himself to Me, is converted to all bliss: he who turns himself against Me, is converted to all punishment.

22. Know my station, and stand in it.

23. When thou stayest in my station, instruction will come upon thee from heaven and earth, and from what is between them: cast it into Hell-fire. If it was false, the Fire will devour it, [illegible] ilt restore it to Me, and the [illegible]

24. The letter through which the letters come into existence is not equal to my praiseworthy qualities, and cannot coexist with my station.

12. When thou art as I desire in respect of everything, weep upon thyself, and call unto Me, and I will give thee refuge from the evil of the companion.

13. When thou art mine as I desire in respect of something, thou hast ridden upon the peril: and if there should move so much as the pupil of thine eye, it will harm thee.

14. The whole of thee is creature: what then seekest thou?

And I saw that the barrier had compassed me round about; and I saw Him in the barrier, laughing. And He said: This is the stage of my people, in which alone I laugh.

15. I have made for thee in the barrier, gates as many as the things I have created; and I have planted at every gate a tree and a spring of cool water, and I have made thee to thirst. And, by My majesty, if thou goest forth, I shall not restore thee to the stage of my people, nor give thee to drink of the water.

16. Sleep that thou mayest see Me, and thou wilt see Me: wake that thou mayest see thyself, and thou wilt not see Me.

17. When thou findest Me with the liar, do not remind him of Me: but when thou findest Me with the sincere, remind him of Me.

18. I must needs make Myself known unto thee, and this making Myself known unto thee is an affliction. I do not cease: I am the source of the affliction, I desire for thee the affliction, I manifest to thee the affliction, I hate in thee the affliction; the gnosis of the affliction is an affliction, and the agnosia of the affliction is an affliction.

19. Recollect Me as a child recollects Me, and call upon Me as a woman calls upon Me.

20. Thou art not a slave to Me, so long as thou informest men of thyself or thine: but when thou comest to Me, it is as though all that has happened had never happened.

MAWQIF OF THE COMPACT (51)

He stayed me in the Compact, and said to me:

1. Throw thy sin upon my forgiveness, and cast thy merit upon my bounty.

2. Leave thy theory to my theory, and thou shalt learn the light of guidance: cast thy gnosis towards my gnosis, and the guidance will stand fast.

3. When thou stayest by Me, everything will occur in order to repel thee from Me.

4. Thou only takest thy hire from him whose hireling thou art.

5. Thou art the hireling of him for whom thou workest.

6. If thou workest for Me on my account, then it is unto Me: but if thou workest for Me on account of other than Me, then it is unto other than Me.

establishment, for they are that which manifests in that which manifests; and this is a general stage.

12. If the recollection of thing comes round about thee, then thou art in abidingness: make thyself my servant, and persevere, and I will assess it and make recompense for it. For when the recollections of things are destroyed, thou art no more thyself, even whilst thou art thyself. I am not in anything, nor do I mix with anything, nor dwell in anything: I am in neither "in," nor "of," nor "from," nor "how," nor "effable." I am alone, single, impermeable, only, only. I have manifested, and there is no manifester but I: and in that which I have manifested, I have manifested the worlds of abiding. And when I appear, and destroy abidingness, the manifesting belongs to Me, not to it, until I restore it thereto with the garments of time and space's mines. Preserve therefore thy limitation between the spiritual and the abiding.

13. That harms thee which proceeds from thyself, and I forgive it: but that which proceeds from Me does not harm thee, for I turn aside harm altogether.

14. If thou clingest to that which I have attached to thee between these two, then thou wilt be a friend.

MAWQIF OF CHOICE (50)

He stayed me in Choice, and said to me:

1. All of them are sick.

2. Lo, the physician enters unto them morning and evening: and I address them upon the tongues of the physician, and they know that I am speaking with them; and they promise the physician the diet, but they do not promise Me.

3. They were in my hand, and I converted them to my hand, and did not restore them to the hand in which they were.

4. When thou seest the Fire, fall into it, and do not flee: for if thou fallest into it, it will be quenched; but if thou fleest from it, it will seek thee out and consume thee.

5. I kindle the Fire with the second hand.

6. There is no help but that thou must be unstable in habit; and if thou art unstable in habit, thou hast no manners.

7. Thy prayer is for that which stays thee or hastens thee: thy endeavour is for that which converses with thee or is conversed with by thee.

8. There is to Me neither gate nor way.

9. When I converse, converse: when I am silent, be silent.

10. Go forth into the empty desert, and sit alone, until I see thee: for when I see thee, I shall mount with thee from earth to heaven, and shall not be veiled from thee.

11. If no call of my common people accompanies thee in all this, thou errest.

MAWQIF OF ONENESS (49)

He stayed me in Oneness, and said to me:

1. I have manifested everything so that it veils from Me, and guides not unto Me: and the portion of every man in respect of veiling is in accordance with his portion in respect of connection.

2. My recollection is the electest thing I have manifested: and My recollection is a veil.

3. When I appear, thou seest naught of all this.

4. Sit down above the Throne, and I will present everything to thee.

So I sat down, and He presented to me: and I saw everything to be the conditioning of a quality which had been detached from the quality; and the quality remained a quality, and the conditioning a conditioning. And He said to me:

5. Consider how I have acted.

And He stretched His hand above, and said: Nothing remains above. Then He stretched His hand below, and said: Nothing remains below. And I saw everything between the two stretchings: and the spirits and lights were in the part above, and the bodies and darknesses were in the part below. And He said to me:

6. The part above is a limitation for that which is in the part below: but there is no limitation for that which is in the part above.

7. The part above is not a limitation, and the part below is not a limitation: and the heart of totality is in the fingers of the part below.

And He said: "Thou" and totality are in the fingers of the part above. And He said: "I" and "He" are in the totality. "He" manifested the manifests through spirituality, and manifested in them the worlds of abiding; then "He" manifested to the abiding, and it perished, and there remained the single spirituality.

8. He who manifests together with Me, him I have caused to appear, and caused to appear in that which I have caused to appear. That which I have effaced is effaced, and that which I have established is established: and that which is established is effaced in the all-embracing.

9. Listen to the tongues of the worlds of abiding in the spiritual manifests.

And lo, they were saying: Allah, Allah. And He said to me:

10. He hears them not, who is in them, or in the attestations which are in them.

11. Their discourse is an establishment: when I manifest to it, the discourse passes away. They are themselves in the

3. Whenever a knowledge appears, it belongs to the region between Riḍwan and Málik.

4. Say unto him who feels estrangement from Me: The estrangement is from thyself; I am better for thee than every other thing.

5. The day of death is the day of marriage: the day of solitude is the day of intimacy.

6. I am the Manifest: thou never ceasest to see Me.

7. If thou seest Me in thyself, as thou seest Me in everything, thy love for the present world is small.

8. If I concern thee with the guiding of men unto Me, then have I banished thee.

9. I and thing brook no concourse: thou and thing brook no concourse.

10. If thy refuge is the grave, I will lay it out for thee with my hand; and if thy refuge is recollection, I will display for thee my recollection; but if I am enough for thee, then there is in Me neither grave, nor recollection, nor pasturage, nor rest.

11. When thou seest my enemy, say unto him: Thy misfortune in opposing Him is greater than my misfortune in thy laying hold of me.

12. I move thee with desire for Me, when I set thee not in confidence for thy life.

13. What manner of life remains for thee in this world, after My manifesting?

14. I regard thee in thy grave, when there is with thee nothing of that which thou didst desire, or of that which desired thee.

15. Unless a self-subsistence supports thee which has no knowledge, it will not support thee in anything.

16. Put aside from thee every eye, and regard what is other than them.

17. I am in the eye of every man that regards.

18. Say unto them: I have returned unto you.

So I said: He stayed me, and before I should return, I had no speech. For He showed me unity, whereby I knew neither passing-away nor continuance: and He caused me to hear unity, and I had no knowledge of the hearing of it. And after this, He restored me to what I was before: and in the restoring, I saw a sheet, and I will read it to you. And He said to me:

19. Everything has arrived to thee: but where is thy wealth? Everything has passed thee by: but where is thy poverty?

20. I have given thee refuge from the Fire: but where is thy repose? I have given thee possession of Paradise: but where is thy delight?

21. The portion which has gnosis of Me is not fit for other than Me.

22. That which is between Me and thee is not an object of knowledge, that it should be sought.

14. Seek refuge with Me against that part's evil in thee which has knowledge of Me.

15. All of thee knows Me, but not all of thee denies Me.

16. I dislike death for thee, and thou dislikest it. Shall I not dislike my loved ones leaving Me, even though I leave them not?

17. Sell thyself freely, else thou wilt not prosper.

18. Thy reckoning is an error, and by means of error right is never mastered.

19. No reckoning is sound, except that which proceeds from Me.

20. I appear to him whom I veil by my creation; but I do not appear to him whom I veil my Myself, and he does not see Me.

21. Seek Me in the beginning of the ritual prayers.

22. I have never appeared in the ending of any ritual prayer.

23. Seek Me in the ending of the fast, and thou wilt be far from seeing Me.

24. These are the countries of the community. There is no relation between Me and him for whom there is a quest between himself and Me.

25. I am the Self-sufficing.

And I saw the Lord without any servant, and I saw the servant without any Lord. And He said to me:

26. I am the Clement.

And I saw the Lord in the midst of His servants: and everyone of them was fastened to His belt. And He said to me:

27. If I informed thee of everything, there would be between us an informing, concentrating thee upon thyself.

28. When thou belongest to Me, thou existest through Me: and when thou existest through Me, thou belongest to thyself.

29. Thou art not more abundantly mine in thy state of being than thou wast in thy state of not-being.

30. Suppose thou comest to Me with that which I desire, and that I have approved: how wouldst thou attain to the knowledge which I have of thee? If I afflict thee with that wherewith I have never afflicted thee, what then wilt thou do?

31. If shame is not consolidated by this indication, it will never be consolidated.

32. The second acquiescence is only an understanding of this matter.

33. Created thing is not fit for a Lord in any state.

MAWQIF OF RAIMENT (48)

He stayed me in Raiment, and said to me:

1. Verily thou art in everything like the raiment's scent in the raiment.

2. The *káf* is not a comparison: it is a reality, which thou canst not know save by a comparison.

And say unto them: He has received me alone, and has rejected all of you. And when they come with thee, I shall receive them, and reject thee; and when they are at variance, I shall pardon them, and blame thee: and thou shalt see all men to be free.

6. Thou art my companion. When thou findest Me not, seek Me in him who is in thy mind the boldest of them against Me. And when thou findest Me, disobey him not: but if thou findest Me not, smite him with the sword; but do not slay him, for I shall make thee answerable for him. And make all clear between Me and thee, but do not make all clear between Me and all the people. Be at enmity with Me, and plead for them against Me: and if I give thee that which thou desirest, make it an offering to the Fire. And stay in the shadow of one of the poor, and ask him that he should ask Me: but do not ask Me thyself, lest I refuse others to entreat for thee, and thou shouldst be an enemy to Me, and I desert thee.

And I saw the rejection of everything to be the victory. And He said to me:

7. If thou rejectest, thou art a pauper: I love none save the rich, and hate none save the poor; and I see with thee neither rich nor poor. Verily, I regard not the species.

MAWQIF OF THE VEIL (47)

He stayed me in the Veil: and I saw that He had been veiled from one party by Himself, and from another party by his creation. And He said to me:

1. There remains no veil.

And I saw all eyes gazing fixedly upon His face, seeing Him in everything whereby He was veiled: and when they were lowered, they saw Him in themselves. And He said to me:

2. They saw Me, and I veiled them from Me by means of their vision of Me.

3. They have never heard Me: if they had heard, they would not have said "No."

4. Enter the market: else, thou art infidel and indigent.

5. Enter the market, and cry out: but sit not down selling merchandise.

6. When thou takest thy hire, spend of it nothing.

7. I have never sat down upon the road.

8. The slaves are in Paradise, the freemen are in Hell.

9. All the abodes of Paradise are hot baths.

10. All this is not seen save in Me.

11. If thou associatest with none save thyself, I shall associate with thee.

12. Thou diest, but my recollection of thee does not die.

13. That person in thee which sees Me is not like that person in thee which sees Me not.

And I saw everything shooting and lengthening, even as the corn shoots, and drinking water as the corn drinks; and it lengthened until it surpassed the Throne. And He said to me:

4. Verily it lengthens greater than it ever did: and truly I shall not reap it.

And the wind came, and swept over it, but did not mingle with it: and the stormcloud came, and rained upon the wood; and the leaf ripened, and the wood grew green, and the leaf yellowed. And I saw every connected thing cut off, and every connecting thing at variance. And He said to me:

5. Do not question Me concerning that which thou hast seen, for there is no need in thee: if I had caused thee need, I should not have caused thee to see it. And do not sit in the dunghill, that the dogs may bay against thee: but sit thou in the castle guarded, and close the gates, and there shall be none with thee beside thyself. And if the sun rises, or any bird flies, cover thy face from it. For if thou seest other than Me, thou servest it; and if other than I sees thee, it serves thee. And when thou comest unto Me, bring with thee everything, or I will not receive thee: and when thou comest with it, I will restore it to thee, and thou shalt not be availed by the intercession of the intercessors.

MAWQIF OF STRAYING (46)

He stayed me in Straying, and I saw the highways all beneath the earth. And He said to me:

1. There is no highway above the earth.

And I saw all the people above the earth, and all the highways empty. And I saw that he who looked towards the sky did not cease to be above the earth, and that he who looked towards the earth descended to the highway, and walked about in it. And He said to me:

2. Whoso walks not about in the highway, is not guided unto Me.

3. Thou hast known my place: but do not point to Me.

And I saw that He had veiled everything, and joined everything. And He said to me:

4. Accompany that which is veiled, and leave that which is joined, and enter unto Me without permission: for if thou askest permission, I shall veil thee. And when thou enterest unto Me, go forth without permission: for if thou askest permission, I shall imprison thee. For thou seest everything that I manifest to be a needle, and everything that I veil to be a thread.

5. Sit in the eye of the needle, and leave it not: and when the thread enters into the needle, do not touch it; and when it goes forth, do not stretch it. And rejoice: for I love only rejoicing.

4. Thou hast prospered. When thou comest unto Me, let there be with thee naught of all this: for thou knowest not Me, and thou knowest not thyself.

MAWQIF OF "WHO ART THOU AND WHO AM I" (44)

He stayed me, and said to me:

1. Who art thou, and who am I?

And I saw the sun and the moon, the stars, and all the lights. And He said to me:

2. There remains no light in the current of my sea which thou hast not seen.

And everything came to me, until there remained naught: and each thing kissed me between the eyes, and greeted me, and stayed in the shadow. And He said to me:

3. Thou knowest Me, but I do not know thee.

And I saw the whole of Him connected with my vesture, and not connected with Me. And He said: This is my service. And my vesture inclined, but I did not incline. And when my vesture inclined, He said to me: Who am I? And the sun and the moon were darkened, and the stars fell from the sky, and the lights grew pale, and darkness covered everything save Him. And everything spoke, and said: God is most great. And everything came to me, bearing in its hand a lance. And He said to me: Flee. And I said: Whither shall I flee? And He said: Fall into the darkness. And I fell into the darkness, and beheld myself. And He said: Thou shalt never more behold other than thyself, and thou shalt not go forth from the darkness henceforth forever: but when I expel thee from it, I shall show thee Myself, and thou shalt see Me; and when thou seest Me, yet shalt thou be further from Me than all that are far.

MAWQIF OF GREATNESS (45)

He stayed me in Greatness, and said to me:

1. None beside Me has the right to be wrathful. So do not thou be wrathful: for if thou art wrathful, thou wilt be wrathful and I shall not be wrathful; and if I am wrathful, I shall humble thee, for to Me alone belongs the might.

And I saw that everything had entered into the wrath. And He said to me:

2. Consider how I expel it therefrom.

And He expelled it, and I saw naught save the proof only. And He said: Thou seest that which is sound.

And He stayed me in Mercifulness, and said:

3. None beside Me has the right to approve. So do not thou approve: for if thou approvest, I shall hate thee.

MAWQIF OF A LIGHT (42)

He stayed me in a Light, and said to me:

1. I shall neither contract it, nor expand it, nor fold it, nor unfold it, nor conceal it, nor reveal it.

And He said: O light, be contracted and expanded and folded and unfolded and concealed and revealed. And it was contracted and expanded and folded and unfolded and concealed and revealed. And I saw the reality of "I shall not contract," and the reality of "O light, be contracted." And He said to me:

2. I do not give thee more than this expression.

And I departed, and saw that to seek after His approval was to disobey Him. And He said to me:

3. Obey Me: and when thou obeyest Me, thou dost not obey Me, nor does any obey Me.

And I saw the veritable unity and the veritable power; and He said: Close thine eyes to all this, and look upon thyself; and when thou lookest upon thyself, I shall not approve, though I shall forgive, and reck it not at all.

MAWQIF BEFORE HIM (43)

He stayed me before Him, and said to me:

1. I do not approve of thy belonging to anything, nor do I approve of anything belonging to thee. Glory be to thee! I say glory unto thee: do not say glory unto Me, for I am thy agent, and I make thee an agent; how then shalt thou make Me an agent?

And I saw the lights, that they were darkness; and the petitioning of pardon, that it was an opposition; and the whole way, that it reached not anywhere at all. And He said to me:

2. Say glory to thyself, and say holy to thyself, and say power to thyself: and hide thyself from Me, and bring not thyself forward; for if thou comest forward unto Me, I shall consume thee, and veil Myself from thee.

3. Unveil thyself to Me, and do not veil thyself: for if thou veilest thyself, I shall divest thee, and if I divest thee, I shall not cover thee.

So I veiled myself, and did not go forward; and I unveiled myself, and did not veil myself: and I saw Him approving of that of which He had not approved, and not approving of that of which He had approved. And He said: If thou resignest thyself, thou art an atheist, and if thou makest demand, thou resignest thyself.

And I saw Him, and knew Him: and I saw myself, and knew myself. And He said to me:

shall punish thee, nor accept that which thou bringest. I must needs have thee, and my need is in thee: so seek of Me both food and raiment, and I shall rejoice; sit with Me, and I will delight thee, and naught but I will delight thee. Look upon Me, for I look upon none but thee. And when thou bringest Me all this, and I say unto thee, "It is sound," then thou belongest not to Me, nor I to thee.

MAWQIF OF "LO, THOU MAKEST TO GO" (40)

He stayed me before Him, and said to me:

1. Dost thou see other than Me?

And I said: No. And He said: Look upon Me. And I looked upon Him, lowering the balance and raising it, and having sole authority over all things. And He said to me:

2. Thou seest Me not, save only when thou art before Me: and lo, thou makest to go, and seest other than Me, and dost not see Me. When thou seest it, do not deny it, but observe my testament: for if thou neglectest this, thou art an infidel. And when it says to thee, "I," account it truthful, for I have accounted it truthful: but when it says to thee, "He," account it false, for I have accounted it false.

MAWQIF OF THE LEARNING AND THE TURNING OF THE EYE (41)

He stayed me, and said to me:

1. Thou art neither near nor far, neither absent nor present, neither alive nor dead. So listen to my testament: when I name thee, do not name thyself; and when I adorn thee, do not adorn thyself. And do not recollect Me: for if thou recollectest Me, I shall cause thee to forget my recollection.

And He unveiled to me the face of every living thing, and I saw it attaching itself to His face: then He unveiled to me the back of every thing, and I saw it attaching itself to his command and prohibition. And He said to me:

2. Look upon my face.

And I looked: and He said: There is naught beside Me. And I said: There is naught beside Thee. And He said to me:

3. Look upon thy face.

And I looked: and He said: There is naught beside thee. And I said: There is naught beside me. And He said: Depart, for thou art the learned. And I departed, and ran about in the learning: and I attained to the turning of the eye, and I turned it with learning, and brought it unto Him. And He said: I do not look upon anything that is made.

GNOSIS OF HIS REALITY (38)

He stayed me in His Reality, and said to me:

1. If I made it a sea, thou wouldst be connected with the vessel; and if thou wentest forth from that by my expelling, thou wouldst be connected with the journey; and if thou didst rise above the travelling, thou wouldst be connected with the shores; and if thou didst banish the shores, thou wouldst be connected with the naming, "reality" and "sea": and each of these two names invites, and the hearing is lost in two expressions; and thou wilt neither reach Me, nor journey upon the sea.

And I saw the sparklings as darknesses, and the waters as a stony rock. And He said to me:

2. He who sees this not, is not bound by my reality: but whoso sees this, has been bound by my reality. Whoso is bound by my reality, and addresses other than Me, is an infidel. All limitation is a veil from behind which I do not appear: and there is nothing in the vision of my reality save the vision of it.

And I saw that which never changes: and He gave me a mutable condition, and I saw everything that was ever created. And He said to me:

3. Make no exception: that which is created does not persist.

And the vision was divided into two parts, ocular and mental: and lo, the whole of it, neither moving nor making utterance. And He said to me:

4. How didst thou see it before the vision of my reality?

And I said: Moving and making utterance. And He said to me:

5. Know the difference, that thou mayest not be lost.

And He made me to turn away from his reality, and I saw nothing. And He said to me:

6. Thou seest everything, and everything obeys thee, and thy vision of everything is a trial, and the obedience of everything to thee is a trial.

And He made me to turn away from all that. And He said to me:

7. All of it I regard not, for it is not fit for Me.

MAWQIF OF A SEA (39)

He stayed me in a Sea, and did not name it: and He said to me:

1. I did not name it, because thou art mine, not its. When I acquaint thee with otherness, thou art the most ignorant of the ignorant. Phenomenal existence is otherness; and that which calls to Me, not to itself, is from Me: if thou compliest with it, I

16. If the ignorant man loves Me on account of my mercy towards his ignorance, and if the knowing man loves Me on account of my generosity in the matter of his knowledge, then the ignorant man knows my mercy but does not contemplate it, that he should love Me through his contemplation; while the knowing man knows my gifts and my generosity, and contemplates in his crime how my mercies fall, and loves Me on account of what he contemplates.

17. If I love a man, I cause him to contemplate: and when he contemplates, he loves.

18. Gnosis is a fire devouring love, because it reveals to thee the reality of self-independence.

19. Staying is a fire devouring gnosis, because it reveals to thee gnosis as an otherness.

20. Lust devours decency, in which alone is poise; and there is no gnosis save in poise.

21. Vain desire consumes that into which it enters.

22. Reward is the substance of patience: if it be cut off from it, it is itself cut off.

23. Patience is the substance of content: if it be cut off from it, it is itself cut off.

24. Content is the substance of power: if it be cut off from it, it is itself cut off.

25. Indication travels everywhere except unto Me: there is no guide that knows, and no guided one that journeys.

26. The guider is like the seeker: consider therefore that unto which thou guidest, for it thou seekest, and by thy seeking layest hold upon it.

27. Fear is companioned by gnosis, or else it is destroyed: hope is never companioned by fear, or else it is severed.

28. The companion of everything is its condition's ruler, and the condition of everything amounts to its spirituality, and the spirituality of everything speaks of the thing, and the speech of everything is its veil when it speaks.

29. Gnosis of silence conditions, and gnosis of speech invites.

30. Condition is a sufficiency: invitation is the imposing of an obligation.

31. Ascribe unto Me every heart that is sincere to Me in its exhortations.

32. If thou ascribest the hearts unto the recollection of Me, thou dost not ascribe them unto Me.

33. I am the Glorious, Whose presence is not violated by the recollection of Him, and Who is not known by the naming of Him.

34. I am the Near, Whom knowledge does not touch: I am the Far, Whom knowledge does not attain.

43. He who sees Me not, sees thing as mine, but does not contemplate it as mine: not everyone that sees Me contemplates what he sees.

44. Contemplation is gnosis: vision may occur without gnosis.

MAWQIF OF INDICATION (37)

He stayed me in Indication, and said to me:

1. Gnosis is the affliction of creatures, elect and common alike: in ignorance is the salvation of creatures, elect and common alike.

2. Gnosis that has no ignorance in it never manifests, and ignorance that has no gnosis in it never manifests.

3. The least that remains of gnosis is the name of that which appears.

4. Acquaint with My gnosis him that has gnosis of Me, and he will see Me dwelling with thee, and will hearken to Me: but do not acquaint with My gnosis him that has no gnosis of Me, for he will see thee and not see Me, he will hearken not to Me, and he will deny Me.

5. When thou hast gnosis of him to whom thou hearkenest, thou hast gnosis of that which thou hearest.

6. Thou hast not gnosis of him to whom thou hearkenest, until he makes his gnosis clear to thee without speech.

7. When he makes his gnosis clear to thee without speech, he makes it clear to thee with his reality, and thou wilt not go astray in the matter of his gnosis.

8. Every gnosis denies Me which I do not cause to witness that I am its maker: every secret flees unto Me which I do not cause to witness that I am its seeker.

9. The fear of every gnostic is in proportion to the benefit which his gnosis claims to bestow on him in respect of his gnosis.

10. Every man is harmed by his gnosis, except the gnostic who stays through Me in his gnosis.

11. If thou knowest Me through a gnosis, thou deniest Me inasmuch as thou knowest Me.

12. When thou mentionest Me before a stayer, do not describe Me, or there will rise upon thee the lights which I have entrusted to him.

13. Banish from Me everyone that does not see Me, and thou wilt have possession of life before Me.

14. When a man asks thee of Me, ask him of himself. If he knows himself, then make Me known unto him: but if he knows not himself, do not make Me known unto him, for I have shut my door upon him.

15. Gnoses that are connected with otherness are an agnosia compared with gnoses that are not connected with it.

and subsidiary cause persists so long as quest persists, and quest persists so long as thou persistest, and thou persistest so long as thou seest Me not: but when thou seest Me, thou art no more, and when thou art no more, quest is no more, and when quest is no more, subsidiary cause is no more, and when subsidiary cause is no more, relationship is no more, and when relationship is no more, limit is no more, and when limit is no more, veils are no more.

27. Gnosis in which there is no ignorance is gnosis in which there is no gnosis.

28. Doctrine derived from the Lord is not connected with servanthood, nor does servanthood find a home in it.

29. Gnostic be of gnosis, and thou shalt be gnostic through gnosis: gnostic be of Me, and thou shalt be gnostic through Me. Thou shalt not know Me, until there is naught but what thou knowest; and thou shalt not ignore Me, until there is naught but what thou ignorest: for I am not that which thou knowest, nor that which thou ignorest.

30. Gnosis in respect of everything is thy limit; totality in respect of every totalhood is thy limit; limit in respect of every limitation is thy extremity; part in respect of every partitiveness is thy movement.

31. If there continues in the inward any authority over thee, then there continues in the outward temptation for thee.

32. When thou deniest all that is other than Me, thou meetest Me in company with all the good things that I have created.

33. Not every man that denies other than Me shall see Me, but every man that sees Me has denied other than Me.

34. Thou art not my servant, until I invite thee with my tongue to otherness, and thou obeyest the invitation and deniest otherness.

35. Thou art the slave of otherness, so long as thou seest any trace of it.

36. The trace of everything is its conditioning.

37. When thou seest no trace of otherness, thou art no more in slavery to it.

38. Barter not that spiritual state of thine in which thou knowest Me for that of which thou knowest nothing.

39. Vision watches over gnosis, even as gnosis watches over knowledge.

40. If thou admittest otherness and then obliteratest it, thy obliteration of it is an admission.

41. He who sees Me, acknowledges that thing belongs to Me: and whoso acknowledges that thing belongs to Me, he is not tied up with it.

42. Thou art not tied up with a thing, until thou seest it to be in one respect thine; but if thou seest it to be thine in every respect, thou art tied up with it.

7. Whoso clings to phenomenal existence, phenomenal existence occurs to him.

8. Temptation concerning Me is one of the signs of incitement unto Me.

9. My gnoses have brought thee my favour, and my speech has unveiled to thee my love.

10. Everything that brings thee back to Me brings thee back in company with some remnant of thyself or of other than thee, except temptation, which brings thee back to Me alone.

11. Temptation is my means of restoring thee forcibly to Me.

12. Consider temptation, from what it expels thee, for thou shalt not prosper save by the abandonment of this; and with what it joins thee, for thou shalt not prosper save by joining this.

13. Ignorance is beyond the stayings: stay in this, for it is beyond the station of this world and the next.

14. Whoso abides not in ignorance, abides not in knowledge.

15. Ignorance is beyond the stayings: whoso stays in it, attains the sciences of the stayings.

16. Seal thy knowledge with ignorance, or thou perishest with it: seal thy practice with theory, or thou perishest with it.

17. Everything that is upon the dust is of the dust. Consider then the dust, and thou shalt depart from that which is of it: and thou shalt see that which converted it, from its essence in the vision of the eyes, to its real essence; and its eyes will not carry thee away.

18. Take helpers, that thou mayest convert thy essence: when thy essence is no more converted, then there are no helpers.

19. No helpers there are not until there is timelessness, and timelessness there is not until there are no essences, and no essences there are not until thou seest them not but seest Me.

20. If any matter afflicts thee, it is the gate; and if it afflicts thee in the gate, it is the staying; and if it afflicts thee in the staying, it is the staying.

21. Staying is thy station relative to Me: so the station of every servant is his station relative to Me.

22. Address him whom thou addressest according to that his attainment in which he desires thee to mention Me: for it is his spiritual state, upon which depends that which does persist.

23. He is distracted whom thou addressest according to his desire, and he is cut off whom thou addressest according to his fear: but he is united whom thou addressest according to his achievement.

24. If description is an achievement, it is an achievement, not a description: if description is not an achievement, it is a mere description.

25. Achievement is the limit of relationship, and relationship is the limit of subsidiary cause.

26. Relationship persists so long as subsidiary cause persists,

the loss of thy quality and of the incitements of thy quality: and when thou endurest the loss of thy quality and of the incitements of thy quality, it is said before Me, "Lo, So-and-so." Then say I to my angels, "So-and-so is my friend." And I shall proclaim thee through Myself, and inscribe my friendship on thy brow, and cause thee to witness that I am with thee, wherever thou mayest be. And I shall say to thee, "Speak," and thou shalt speak, and "Intercede," and it shall be so.

16. If thy quality departs not from this vision, thou stayest in the station of immaculateness: I shall establish in thee a repugnance towards lusts, and a shame concerning the acquisition of evil habits.

17. For this reason I have manifested lusts as a veil over that which is veiled, because none may stand before Me save under veils; and whomsoever I unveil of his self, no more thereafter veil I him in his self.

18. When thou seest thyself in the same manner as thou seest the heavens and the earth, thou seest that that in thee which sees it, thy thyness, no longer has recourse to any need, nor takes rest in any created thing. And on account of my veiling thee, I shall not afflict thee with any quality which does not exist in thy condition or persist in thy station: and it will be thy quality that has recourse, not thyself, and thy quality that inclines, not thyself.

19. If I had loved this world, I would have concentrated by means of it upon Myself.

20. It is better for thee to be thine than to be through thyself, and it is better for thee to be through thyself than to be in thyself, and it is better for thee to be in thyself, than to be neither in Me nor in thyself.

MAWQIF BEYOND THE STAYINGS (36)

He stayed me Beyond the Stayings, and said to me:

1. Phenomenal existence is a staying.
2. Every part of phenomenal existence is a staying.
3. There is temptation in every staying, and vain thought in every phenomenal existence.
4. Temptation occurs in every thing except science.
5. Reality subsists in the sciences, and temptation supervenes in the conditions of the sciences.
6. When temptation comes upon thee, regard its coming and its going and thy opposition to it, and thou shalt see the reality and contemplate it, for it is the reality in thee that denies it: and thou shalt see falsehood and contemplate it, for it is the falsehood which thou deniest.

when thou enterest in, enter in unto Me. When thou sleepest, sleep in resignation unto Me: when thou awakest, awake in fullest confidence on Me.

6. In what degree thou imposest on thyself labouring for Me, there falleth from thee thy labouring for thyself: and in what degree there falleth from thee thy labouring for thyself, my standing shall be through thee, and my Self-subsistence shall be for thee.

7. Seek help by inviting to Me, against staying in thy station before Me.

8. If thou callest not unto Me, then thy silence will call unto thee through that which is known of thee. Beware therefore of Me, lest thy silence contain something which calls unto thee, whilst thou takest credit before Me for thy silence, that it is nearness to Me.

9. Write in thy compact: When I reveal Myself unto thee, the gnoses proceeding from other than thee fail; but when I do not reveal Myself unto thee, thy gnosis is in the hands of the gnostics.

10. The night belongs to Me, not to the scriptures that are recited: yea, the night belongs to Me, not to the lauds and praises.

11. The night belongs to Me, not to invocation. The secret of invocation is need, and the secret of need is self, and the secret of self is its desire.

12. If thy companion in thy night is for the sake of recitation, thy utmost zeal attains but to a part of thyself; and when it attains to it, it is separated: and thy night is not a night of recitation nor a night of the Merciful. And if thy companion in thy night is for the sake of praises and lauds, thy utmost zeal attains but to thy effort: when it attains to it, it is separated, and when it is separated, then it is a night of sleep, whether thou sleepest or not. Yea, and as for him whose night is mine, whether he sleeps or not, he is the companion of the night, and the companion of the night's lore, through whom I have attained knowledge of the night and of the people of the night: he knows best their stations in it, and he understands most fully the limits of their attainments in it.

13. How regardest thou the heavens and the earth, and how regardest thou the sun and the moon? And how regardest thou everything that is regarded by thine eye or regarded by thy heart? Surely thus, that thou regardest it as appearing from Me, and that thou regardest the realities of its gnoses, which celebrate my praise, and say, "*There is naught like unto Him.*"

14. Depart not from this vision, or the visible things will carry thee away: and let not thy quality depart from this vision, or thy quality will carry thee away.

15. If thy quality departs not from this vision, thou endurest

word to induce ecstasy turns unto the raptures induced by words.

6. Raptures induced by words are an infidelity according to definition.

7. Listen to no letter concerning Me, and receive no information of Me from any letter.

8. Letter cannot inform of itself: how then should it tell of Me?

9. I am He that made the letter, and informs of it.

10. I am He that informs of Himself to whomsoever He wills.

11. My informing has a sign in causing to witness: by no other means is the sign found, and only in it does my informing appear.

12. Thou wilt write so long as thou reckonest: when thou reckonest no more, then wilt thou write no more.

13. When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons.

14. Neither write nor study nor reckon nor examine.

15. Study writes true and false alike, and examination reckons taking and leaving alike.

16. He belongs not to Me nor to my lineage who writes truth and falsehood, and reckons taking and leaving.

17. Every scribe recites his scripture, and every reciter reckons his recitation.

MAWQIF OF "LISTEN TO THE COMPACT OF THY FRIENDSHIP" (35)

He stayed me, and said to me:

1. I did not fashion thee in order that thou mightest obey science, and I did not train thee that thou mightest stand at the gate of other than Me, and I did not teach thee in order that thou mightest make my instruction a path whereon to pass to sleep's forgetfulness thereof, and I did not take thee as a companion that thou mightest enquire of Me what should expel thee from my companionship.

2. I have not appeared to thee in thy youth that I may afflict thee in thy old age.

3. Know who thou art: for thy knowledge of who thou art is thy foundation which cannot be demolished, and thy sanctuary which cannot fail.

4. I have charged thee that thou shouldst know who thou art. Thou art my friend, and I am thy Friend.

5. Listen to the compact of thy friendship: Thou shalt not interpret against Me with thy knowledge, nor invoke Me on account of thyself. When thou goest forth, go forth unto Me:

16. Stay beyond existence.

And I saw existence, and questioned existence: and existence was ignorant. And I questioned ignorance, and ignorance was ignorant. And He said to me:

17. Power consists in the experience of lasting ignorance, resolve consists in power, patience consists in resolve, perseverance consists in patience, gnosis consists in perseverance, and that is its dwelling-place.

18. Consider the attestation through which thou art in absence: that is the attestation through which thou art in protection.

19. If thou eatest from my hand, thy members will not obey thee in disobedience to Me.

20. He only is obeyed by every member who eats from his own hand.

21. The attestation through which thou dressest is the attestation through which thou undressest.

22. The attestation through which thou findest rest is the attestation in which thou findest rest.

23. The attestation through which thou hast thy theory is the attestation through which thou practisest.

24. The attestation through which thou sleepest is the attestation through which thou diest: the attestation through which thou wakest is the attestation through which thou art raised.

25. Thou art ruled in thy sleep by the condition in which thou sleepest, and thou art ruled in thy death by the condition in which thou diest.

26. Present thyself to Me in everything, and I will present Myself to thee in everything.

27. Remember Me in everything, and I will remember thee in everything.

MAWQIF OF THE INEFFABLE (34)

He stayed me in the Ineffable, and said to me:

1. By it thou art concentrated in the effable.

2. If thou witnessest not the ineffable, thou art confused by the effable.

3. The effable turns thee to effability, and effability is a speech, and speech is a letter, and letter is a conjugation: but the ineffable causes thee to witness in everything my Self-revelation towards it, and causes thee to witness of everything the places of its gnosis.

4. Expression is a swerving: when thou witnessest that which never changes, thou wilt not swerve.

5. The divine word turns unto ecstasy: and using the divine

11. If I reveal My gnosis unto any heart, I annihilate in it all gnoses.
12. Continue in veneration, and thou wilt continue in fear.
13. Everything has its general part and its special part: its general part is related to thee, and its special part is related to Me.
14. Everything other than I invites thee to itself with a co-partnership: I invite thee to Myself only.

MAWQIF OF THE FAIR PARDON (33)

He stayed me in the Fair Pardon, and said to me:

1. Return not unto the recollection of thy sin: for thou sinnest by recollecting the return.
2. The recollection of a sin attracts thee to the experience of it, and the experience of it attracts thee to a repetition of it.
3. How long wilt thou be concentrated by nothing but words? And how long wilt thou be concentrated by nothing but deeds?
4. If thou art concentrated by other than Me, thou art separated so long as thou art concentrated.
5. So long as the message unto thee consists of word or deed, thou remainest in the courtyard of veiling.
6. The condition of words and deeds is the condition of dispute and dissension.
7. The condition of dispute and dissension is the condition of enmity and agitation.
8. If thou desirest to know Me, regard a veil which is a quality, and regard an unveiling which is a quality.
9. Thou wilt not stay in My vision, until thou issuest from specification and the thing specified.
10. Unite not two letters in any word or compact save through Me, and divide not between two letters in any word or compact save through Me: so shall that be united which thou unitest, and that divided which thou dividest.
11. When thou sayest to a thing, "*Be,*" *and it is*, I will translate thee to bliss without intermediary.
12. Obey Me for that I am God, and there is no God beside Me: so shall I make thee to say to a thing, "*Be,*" *and it is.*
13. If words concentrate thee, there is no nearness: if deeds concentrate thee, there is no love.
14. Be concentrated on Me, and thou wilt be concentrated by means of the concentrated part of every concentrated thing, and thou wilt listen with the listening part of every listening thing: thou wilt contain other than thyself, and give account of it, but other than thyself will not contain thee, or give account of thee.
15. Nearness is a quality, and farness is a quality: veiling is a quality, and unveiling is a quality.

6. Ask everything concerning Me, but do not ask Me concerning Myself.

7. When thou seest Me, it is as though thou hast not issued from science.

8. When thou seest Me, thou hast issued from the people of the excuse.

9. When thou seest Me, thou hast entered the company of the mediators.

10. When thou seest Me, thou hast no strength before Me, yet thou bearest all things.

11. Ask my friends concerning that whereof I have instructed thee, but ask Me, not them, concerning that whereof I have made thee ignorant.

MAWQIF OF INSIGHT (32)

He stayed me in Insight, and said to me:

1. I have foreshortened science of one thing that is seen, and of one thing that is known.

2. That which is seen is both seen and known, so long as its essence is perceived openly: that which is known is known and not seen, when the eyes do not perceive it.

3. I am neither seen of the eyes, nor known of the hearts.

4. Every speech which appears is chosen by Me and composed of my letters: consider it, how it exceeds not the idiom of the seen and the known, while I am neither this nor that, and my nature resembles neither.

5. Whenever a thing forbids to thee another thing, it invites thee to itself by virtue of that which it has forbidden to thee: but I forbid to thee, and do not invite thee to Myself by virtue of that which I forbid to thee; yea, I invite thee to Myself, and do not forbid thee by virtue of that wherewith I invite thee. Therein lies the difference between my nature and all else.

6. Thy action comprehends thee not: how then shouldst thou comprehend Me, who art my doing?

7. Cast upon Me, and make Me thy judge, and I will decree unto thy extremest happiness.

8. When thou seest other than Me, say, "This is the affliction," and I will have mercy on thee.

9. When I have mercy on thee, thou seest my gentleness in thy glance when thou lookest, and in thy heart when thou reflectest.

10. I have apportioned unto thee that which I will not remove, and I have removed from thee that which I will not apportion unto thee: be mine therefore in that which I apportion unto thee, and I will remove thee from that which I have removed and will remove.

18. Vision reveals vision, and makes absent from that which is other than vision.

19. Science and all that it contains are in absence, not in vision.

20. Ignorance is a limitation in respect of science; and science has certain limitations, between each pair of which is an ignorance.

21. Ignorance is the fruit of profitable science, and acquiescence in it is the fruit of veracious sincerity.

22. If thou regardest absence with the eye of vision, thou seest the association of disease and remedy, and my right perishes, and thou departest from My servanthood.

23. My vision neither commands nor forbids: my absence both commands and forbids.

MAWQIF OF "CALL UPON ME BUT DO NOT PETITION ME" (30)

He stayed me, and said to me:

1. This world is the prison of the believer: absence is the prison of the believer.

2. Absence is this world and the next: vision is neither this world nor the next.

3. Vision belongs to the elect, absence to the common: no vision and no absence is the party of the Enemy.

4. He belongs not to the people of absence, who belongs not also to the people of vision.

5. Formal prayer during absence is an illumination.

6. Call upon Me in My vision, but do not petition Me: petition Me in my absence, but do not call upon Me.

7. Consider that which appears to thee: if it severs thee from the things which sever thee from Me, it belongs to Me.

8. Whatever thing appears to thee, and begins to concentrate thee before thou hast been severed, fear thou its plotting.

MAWQIF OF "REVEALING AND VEILING ARE MADE EQUAL" (31)

He stayed me, and said to me:

1. Everything which joins thee not in union with Me, only joins thee and deceives thee.

2. Regard thy heart with the eye of thy heart, and regard Me with thy whole heart.

3. When thou seest Me, revealing and veiling are made equal.

4. When thou seest Me not, seek strength of the fruit: but it will not strengthen thee, for it is the centre of thy weakness.

5. Conceal Me from my name, or thou wilt see it, and not see Me.

14. I appear to neither eye nor heart without annihilating it.

15. Thou seest Me whilst thou speakest: how then speakest thou? Thou seest Me whilst thou art impatient: how then art thou impatient? Thou seest Me whilst thou art being tried: how then can abasement possess thee?

16. Know thy state in relation to that on which thou leanest.

17. If thy leaning-post is My recollection, it will restore thee to Me.

MAWQIF OF THE VEIL OF VISION (29)

He stayed me, and said to me:

1. Ignorance is the veil of vision, and knowledge is the veil of vision: I am the Manifest without veil, and I am the Hidden without unveiling.

2. Whoso knows the veil, is near to the unveiling.

3. The veil is one: the causes through which it occurs are diverse, and these are the various veils.

4. The principal thing is, that thou shouldst have knowledge of what thou art, whether elect or common.

5. If the elect does not act on the principle that he is elect, he perishes.

6. By the knowledge of the common, one is almost brought to salvation.

7. There appears to the elect a manifestation from Me which is secure from other than him, but is not secure from him: as for the common, there is nothing between him and Me save his confession of faith.

8. The elect is he who converts his attention to Me.

9. Each of the two has need of his master, as with capital and interest.

10. Thou art between the two during my absence.

11. In the vision of Me there is neither property nor interest.

12. The capital during my absence is the vision of Me, and its interest is taking refuge in preservation.

13. If thou possessest property, I belong not to thee, nor thou to Me.

14. Petition is an idol whose worship consists in thy recollecting Me in the language addressed to it.

15. The Enemy only desires that thou shouldst recollect Me through the recollections addressed to him.

16. Absence is the homeland of recollection: vision is neither homeland nor recollection.

17. When thou art absent, call upon Me, and invoke Me, and petition Me; but do not ask concerning Me: for if thou askest concerning Me one who is absent, he will not guide thee; and if thou askest one who sees, he will not inform thee.

10. Verily I have dear friends who do not see except for Me, and do not see except through Me, by reason of a difference between them which is greater than the difference between farness and nearness.

11. Those my dear friends (who see everything) through Me, attain everything: but those my friends (who see everything) for Me, do not obtain everything.

12. Consult Me as regards the things thou seekest, and I shall sever from thee all that is connected with the things thou seekest.

MAWQIF OF "WHAT ART THOU DOING WITH PETITIONING" (28)

He stayed me, and said to me:

1. If thou servest Me for the sake of anything, thou associatest (the thing) with Me.

2. The more the vision increases, the more the expression decreases.

3. Expression is a veil: how much more so that to which it is summoned.

4. If I do not bring to a perfect state thy quality and heart, save on the basis of seeing Me, what art thou doing with petitioning? Lo, I have appeared: dost thou petition that I should appear? Or dost thou petition that I should be veiled? To whom then wilt thou have recourse?

5. When thou seest Me, there will remain with thee only two petitions: that thou shouldst petition Me in my absence to preserve thee in the vision of Me, and that thou shouldst petition Me in the vision that thou shouldst say to a thing "*Be,*" *and it is.*

6. There is no third to these two, except as proceeding from the Enemy.

7. I have made lawful to thee to aim at petitioning Me during my absence, and I have made unlawful to thee the petitioning of Me when thou hast the vision of Me, during the state of thy seeing Me.

8. If thou art a computator, compute vision in respect of absence: whichever of them is the greater, make it the judge in thy petitioning.

9. When I am not absent in the state of thy eating, I cut thee off from the labouring to eat: when I am not absent in the state of thy sleeping, I am not absent in the state of thy waking.

10. Thy resolve to be silent during the vision of Me is a veil: how much more so then thy resolve upon speaking.

11. Resolve only occurs during absence.

12. Consider Me in my bounty, and thou shalt know Me when I make Myself known to thee.

13. How should he be grateful to Me, who knows not my bounty?

light: and thou experiencest the authority of gnosis over thee through gnosis or through thyself.

8. The heart which sees Me is the place of affliction.

9. So long as thou yieldest anything to Me, thou submittest it to something.

10. All other is the way of other.

11. When thou seest Me, thy affliction is according to the number of everything, and everything is thy affliction.

12. O thou whose affliction is everything, I have removed the affliction from thee by means of health, and health enters into thingness, and thingness is an affliction: and when thou seest Me, affliction and health are all one to thee. Which of them shall I remove? The very removal is an affliction.

13. When thou seest Me, there is no health save in thy regarding Me: and that also is an affliction; for thy glance is the opposite of thy not looking, and oppositeness is an affliction.

14. My veil is the affliction, and thy veil is the affliction. My veil destroys thy veil, and the destroying causes it to cease: so that thou goest forth from thy affliction to my affliction.

15. Be veiled by Me, even as I am veiled by thee: and every eye will turn to Me, and they shall see with Me nothing beside thyself; and every eye will turn to thee, and when the eye turns, it shall see with thee nothing beside Me.

MAWQIF OF "I HAVE DEAR FRIENDS" (27)

He stayed me, and said to me:

1. The veil of the next world which I have removed from thee is greater than the veil of this world which I have removed from thee.

2. By my Power! Verily I have dear friends who eat not in my absence, and drink not, and sleep not, and busy not themselves.

3. Who shall protect thee from Me, if thou sayest that whereby I am not intended? So beware, for this I shall not forgive.

4. Distinguish between him from whom I am absent so that he may excuse himself, and him from whom I am absent so that he may expect.

5. I abandon the expectant, and examine the excusant.

6. By my Power! I am the guest of my dear friends: when they see Me, they spread out for Me their secrets, and veil from Me their hearts, and submit to Me their wills.

7. By my Power! I have dear friends who have no eyes, that there should be any tears for them, and who experience no advancing, that they should experience a returning also.

8. I have dear friends, who have no present world, that there should be for them a world to come.

9. The world to come is a reward for him who possesses the present world in reality

Me, or thou wilt be waylaid by that in which thou puttest thy greatest trust.

16. When thou seest Me, and seest him who sees Me not, veil Me from him by means of wisdom: if thou doest not this, and he strays, I shall punish thee for him. When thou seest Me not, and seest him who sees Me, preserve thy limitation, for thou shalt not see Me through his vision.

17. When thou seest Me, and seest him who sees Me, lo, I am between you both, listening and answering.

18. *And those that persevere for our sake*, they are those that see Me: when I was absent, they veiled their eyes jealously, lest they should associate anything with Me in their vision.

19. Jealousy is not right, until it destroys division: and division is not destroyed, while I am absent.

20. *Verily we shall guide them in our ways:* we shall unveil to them in everything the places where our glance falls upon it.

21. We give orders to a thing when we will it with our will, and we cause it to witness gnosis; and when it possesses gnosis, we say to it, "*Be,*" *and it is*, in answer to our command.

MAWQIF OF "I HAD ALMOST NOT PUNISHED HIM" (26)

He stayed me, and said to me:

1. The swiftest thing to punishment is the hearts.

2. I had almost not pardoned him, and I had almost not punished him.

3. If thou makest thyself a debtor to other than Me, thou associatest otherness with Me: then flee with two flights, a flight from the creditor, and a flight from my hand.

4. If thou makest thyself a debtor to thyself as well as to Me, thou hast made thyself equal to Me.

5. I am the Manifest: not for the sake of manifestation, nor for the reverse of it, nor in order that I may be seen, nor in order that I may not be seen, nor for the sake of anything to which the *lám* of cause is attached; a manifest in which there is nothing except a manifest.

6. I am the Absent: not from anything, nor from, nor as a reason, nor as a purpose, nor as being in, nor as being in anything, nor as through anything, nor as a deposite, nor as an opposite.

7. I am in everything without whereness, or thereness, or placeness, be it distinct or compact: I am not in these, and the object is not in Me. I manifest to thee, and cause to pass away from thee all that gnosis with which thou art connected, and maintain in thee all that knowledge with which thou art connected. I stay between thee and gnosis, and thou seest it through my

creating, then consider the ultimity of its manifesting, and thou shalt see piety therein, and thou shalt not see it.

23. The prime is strength, the ultimate is weakness: ask pardon of Me for a weakness over which thou hast power through a weakness.

24. If thou seest Me not, do not leave my name.

MAWQIF OF "I AM THE GOAL OF MY DEAR FRIENDS" (25)

He stayed me, and said to me:

1. Knowledge is more harmful than ignorance to him who sees Me.

2. A good work is ten to him who sees Me not, but evil to him who sees Me.

3. When thou seest Me, thy safety in omission is greater than in service: when thou seest Me not, thy safety in commission is greater than in omission.

4. When thou seest Me, everything divides thee from Me which thou seest other than Me with thy eye and heart.

5. Ask forgiveness of Me for the act of the heart, and I will rid thee of its changeability.

6. The act of the heart is the root of the act of the body: consider therefore what thou sowest, and consider what fruit the sowing brings forth.

7. My hand is on the heart: if therefore thou refrainest from it its own hand, neither taking with it nor giving, thou sowest my Self-revelation by means of it, and it will yield the fruit of thy seeing Me.

8. Fear a good action that demolishes thy good actions, and fear a sin that erects thy sins.

9. When thou seest Me, and attainest of Me the means of independence, I shall not be absent from thee.

10. The tribulation is the tribulation of him who sees Me: he cannot endure my persistence, and cannot endure its discontinuance; while I am in the midst of this, unrolling it, and rolling it up. In the rolling is his death, and in the unrolling is his life.

11. I am the goal of my dear friends: when they see Me, they find rest in Me.

12. Whoso sees Me not, he is his own goal.

13. Consult him who sees Me not in thy affairs of this world and the next: follow the example of him who sees Me, and consult him not.

14. Consultation is for deliverance from error, and counsel is an assault. Whoso sees Me, whither shall he assault? And whoso sees Me not, whither shall he not assault?

15. Accompany him who sees Me not, and he will bear thee and thou wilt bear him: do not seek the company of him who sees

MAWQIF OF "DO NOT LEAVE MY NAME" (24)

He stayed me between the Primity of His manifesting, and the Ultimity of His creating, and said to me:

1. If thou seest Me not, do not leave my name.
2. When thou stayest before Me, everything will call thee: do thou beware of listening to it with thy heart, for if thou listenest to it, it is as though thou hast answered it.
3. When knowledge calls thee, with all its conditions, at the time of prayer, and thou answerest it, thou art separated from Me.
4. When I regard thy heart, no other thing enters into it.
5. If thou seest Me in thy heart, thou art able to bear with Me.
6. My friends are those that have no personal opinion.
7. Thy body after death is in the place of thy heart before death.
8. When thou stayest before Me, nothing other than thee will stay with thee.
9. When otherness becomes a blameworthy thought, Paradise and Hell vanish.
10. Veracity is this, that thy tongue should not lie: saintliness is this, that thy heart should not lie.
11. The lie of the tongue consists in its saying what has never been said, and in saying and not doing: the lie of the heart consists in its believing and not doing.
12. The lie of the heart consists in listening to a lie.
13. All lying is the voice of other than Me, and real truth is my voice: if I wish, I make stone or man to speak with it.
14. Whatever binds thee to Me is my speech proceeding from my voice.
15. Desire is a lie of the heart.
16. Desires are the seed of the Enemy in everything.
17. Hope is in the neighbourhood of desires, and neighbourhood is an overlooking.
18. Every pair of neighbours enjoy a companionship.
19. The reality of hope-giving is, that I should bind thee to Me, not in any idea, nor through any idea: and thou shalt not attain it, until fear consumes all beside it.
20. I have made thee unfit for everything, and made this to be a veil between thee and it: and do not rend the veil by paying heed to it, that I should send upon thee its abasement.
21. If thou hadst been fit for anything, I would not have revealed my face to thee.
22. When anything occurs to thee with its temptation, consider the primity of its creating, and thou shalt see that which will drive it from thee: and if thou seest not in the primity of its

MAWQIF OF "AND I SHALL LOOSE THE BELT" (23)

He stayed me, and said to me:

1. When thou seest Me, thy poverty is in proportion to the answering of thy petition.

2. When thou seest Me, do not petition Me during the vision nor during the absence. If thou petitionest Me during the vision, thou makest it a god beside Me: and if thou petitionest Me during the absence, thou art as one that has no gnosis of Me. Now thou must needs petition, and I am wrathful if thou dost not petition: therefore petition Me, when I say to thee, "Petition Me."

3. When thou seest Me, consider Me, and I shall be between thee and things. When thou seest Me not, call upon Me, not that I may manifest, and not that thou mayest see Me, but because I love my friends to call upon Me.

4. When thou seest Me, I enrich thee with the riches that have no opposite.

5. If otherness follows thee, it is well: if not, thou followest it.

6. The recollection of Me in the vision of Me is an outrage: what then the vision of other than Me, or what the recollection of Me together with the vision of other than Me?

7. The night has set, and risen is the face of dawn, and day-break becomes intense. Wake therefore, O thou that sleepest, unto thy appearing: stand upon thy prayer-rug. Verily I shall come forth from the *miḥrāb*: so let thy face be the first that I shall meet. Many a time have I gone forth upon the earth, and ever passed across it, save this time: for now I abide in my house, and desire to return to the heavens; and my manifestation in the earth is my passing over it, and my going forth from it, and that is the last time that it will see Me. Thereafter it shall not see Me, nor anything that is in it, forevermore. But when I go forth from it, if I lay not hold on it, it will not remain. And I shall loose the belt, and everything will be scattered: and I shall remove my cuirass and my breastplate, and war shall cease. And I shall strip the veil and wear it no more. And I shall summon my Companions, the ancients, even as I promised them: and they will come to Me, and be blessed, and continue in bliss; and they shall see the day to be eternal. That is my Day, and my Day is never done.

8. I have sworn: no seeker shall find Me, save through prayer. I am He that maketh the night to be night, and the day to be day.

that He should manifest, and no reality, that it should be a reality. And He said to me:

9. If thou abidest in the Throne, forever thereafter remain in flight: if thou abidest in recollection, forever thereafter remain veiled.

10. If other than I be thy wandering beast, then take possession of perdition.

11. If I am thy wandering beast, thou errest except from Me, and thou art bewildered except with Me.

12. Consider Me, why I have made thee my wandering beast: have I not turned to thee?

13. Thou art my wandering beast, and I am thine: he who is absent is not of us.

14. Whatever shows thee itself, and shows thee other than itself through itself, binds thee with itself and with other than itself, and shakes thee free from itself and from other than itself.

15. Whatever shows thee what is beside itself, and shows thee not itself, plots against thee: and whatever shows thee itself, and shows thee not what is beside itself, thou seest everything in the light of its luminousness.

MAWQIF OF "SHUT NOT THINE EYES" (22)

He stayed me, and said to me:

1. I have manifested everything, and I have driven from it, and I have driven from Me by means of it.

2. When thou regardest Me establishing everything, I have given thee leave to join with Me.

3. Everything has its mark by which it is divided, and which is divided by means of it.

4. Exist through the establisher, and the establishing will not be equal to thee.

5. When the limit is towards Me, the obstacle disappears.

6. The limit is not towards Me, until thou seest Me beyond everything.

7. My establishing is such, that there is no effacement through it or through Me. Verily I am the Wise, executing things firmly on the basis of the knowledge which I have founded.

8. Consider Me, and shut not thine eyes: that shall be the first part of thy warfare for Me.

9. Build thy affairs on fear, and I will establish thee through attention: build not thy affairs on hope, or I will demolish them when the work is on the point of completion.

10. When I expel thee from names, I announce to thee my authority.

21. Stay where thou art, and know thyself, and forget not thy creation: so shalt thou see Me with everything; and when thou seest it, cast away the withness, and abide mine, and I shall not be absent from thee.

MAWQIF OF THAT WHICH APPEARS (21)

He stayed me in that which appears: and I saw Him not appearing, that He should be concealed, and not being concealed, that He should appear, and no reality, that it should be a reality. And He said to me:

1. Stay in the Fire.

And I saw Him punishing by means of it, and I saw it to be a Paradise: and I saw that that wherewith He blesses in Paradise was the same as that wherewith He punishes in the Fire. And He said to me:

2. One, who is not divided; Impermeable, who is not dissevered; Merciful, He, He!

3. Stay in earth and heaven.

And I saw that which descends to earth to be a plotting, and that which mounts up from earth to be a net. And I saw that that which mounts up is derived from that which descends: and I saw that which descends inviting to itself, and I saw that which mounts up inviting to itself. And He said to me:

4. That which descends is thy riding-beast, and that which mounts up is thy path: consider therefore what thou ridest, and whither thou intendest.

5. Thou descendest through a distance, and thou mountest up through a distance: a distance of farness, a farness which is not conversed with.

6. How canst thou be with Me, when thou art torn between descending and mounting up?

7. I have not brought out of the earth any phenomenal object whereby I concentrate upon Myself, and I have not sent down from heaven any phenomenal object whereby I concentrate upon Myself. Only this I have done: I have manifested every phenomenal object, and thereby separated from Myself, and I was veiled; then I began and concentrated through Myself; and these were the ways, and the ways were a direction.

8. Stay in Paradise.

And I saw Him concentrating all the phenomenal objects that He had manifested therein, even as He concentrated on earth through His manifestation beyond the phenomenal objects. And I saw Him not manifesting beyond the phenomenal objects, that the beyondness should be a veil: and I saw Him not manifesting, that He should be concealed, and not being concealed,

3. Dost thou not see this, that when thou peoplest it with other than Me, thou seest in every particularity of it a blinding force that almost blinds thee?

4. Take the knowledge of thy house as a favour from Me, and thou shalt thereby be blest.

5. When thou seest Me in thy house solitary, go not forth from it. But when thou seest Me and otherness, cover thy face and thy heart, until otherness goes forth: for if thou coverest them not, thou goest forth, and otherness remains; and if otherness remains, it will drive thee forth from thy house unto it, and I shall not remain, nor any house.

6. The law of my going forth from thy house drives thee forth.

7. Debar Me not from thy house: for if thou stationest Me at its gates, and shuttest them against Me, I shall station thee at all the gates of otherness in abasement, and I shall show their power over thee.

8. My face is its *qiblah*, and my eye is its gate: turn towards it with all thy being, and thou shalt find it given up to thee.

9. When thou seest Me solitary in thy temple, there is no laughing and no weeping: when thou seest Me and otherness, there is weeping; but when otherness goes forth, there is the laughter of bliss.

10. Consider the varieties of my deflecting thee from the varieties of otherness, whether I am jealous for thee, or whether I have exiled thee.

11. Guard thine eyes, and leave the rest to Me.

12. Truly, if thou guardest thine eyes, thy heart will be guarded by its own authority.

13. Thy house is thy way, thy house is thy grave, thy house is thy uprising: consider how thou seest it, for so shalt thou see other than it.

14. When thou seest Me in thy house solitary, it is the secure sanctuary preserving thee from other than Me: but when thou seest Me not in thy house, seek Me out in everything; and when thou seest Me, come on boldly, and ask not leave.

15. Speech is a veil, and the passing-away of speech is a covering: the passing-away of covering is a peril, and the passing-away of peril is a soundness. The science of that exists, but its reality exists not.

16. Thou art my stray camel: when I make Myself to find thee, thou art enough for Me.

17. When thou seest Me and seest not my name, assign thyself to my service, for thou art my servant.

18. When thou seest Me and seest my name, I prevail.

19. When thou seest my name and seest Me not, thy action is not for Me, and thou art not my servant.

20. Remove thy infirmities, and thou shalt see Me enthroned beyond all doubt.

restest in my confining, I will expel thee unto my veiling; and if thou restest in my veiling, I will expel thee unto my wrath.

12. When thou desirest all things for Me, thou wilt not be seduced: when thou desirest all things from Me, thou wilt not be deceived.

13. The gnoses of everything occasion the experience of the thing, and its names belong to its gnoses: when the gnoses of a thing fail, the experience of it fails also.

14. Everything has an adherent name, and every name has names: the names separate from the name, and the name separates from the reality.

MAWQIF OF COMFORT (19)

He stayed me in Comfort, and said to me:

1. Cleave unto certainty, and thou wilt stay in my station. Cleave unto good thinking, and thou wilt journey in my highway: and whoso journeys in my highway, reaches unto Me.

2. Become concentrated through the name of certainty upon certainty.

3. When thou art troubled, say in thy heart, "the certain," and thou shalt become concentrated, and have certain faith; and say in thy heart, "good thinking," and thou shalt make thy thought good.

4. Whomsoever I cause to contemplate, through him I cause to contemplate; to whomsoever I grant gnosis, by him I grant gnosis; whomsoever I guide, by him I guide; whomsoever I indicate, by him I indicate.

5. Certainty guides thee to the Real, and the Real is the end: good thinking guides thee to belief, and belief guides thee to certainty.

6. Good thinking is one of the ways of certainty.

7. If thou seest Me not behind each pair of opposites with a single vision, thou hast no gnosis of Me.

MAWQIF OF HIS ARCHETYPAL HOUSE (20)

He stayed me in His Archetypal House: and I saw it, and its angels, and those who were in it, praying to Him. And I saw Him, and no house, continuing instant in his prayers: and I saw them not continuing; He compassed their prayers in knowledge, but his they compassed not. And He said to me:

1. I have concealed my House's authority in every house, and thereby have asserted the authority of my House over every other house.

2. Free thy house of otherness, and recollect Me through that which is easier for thee: so shalt thou be seeing Me in every particularity of it.

MAWQIF OF ACKNOWLEDGEMENT (18)

He stayed me in Acknowledgement, and said to me:

1. Thou desirest either Me, or staying, or the form of staying. If thou desirest Me, thou art in staying, not in the desire of staying; if thou desirest staying, thou art in thy desire, not in staying; if thou desirest the form of staying, thou servest thyself, and staying eludes thee.

2. Staying is one of the qualities of dignity; dignity is one of the qualities of splendour; splendour is one of the qualities of self-sufficiency; self-sufficiency is one of the qualities of majesty; majesty is one of the qualities of impermeableness; impermeableness is one of the qualities of power; power is one of the qualities of oneness; oneness is one of the qualities of essentiality.

3. Staying is an emergence of attention from letter, and from what is compounded and separated of letter.

4. When thou emergest from letter, thou emergest from the names; when thou emergest from the names, thou emergest from the things named; when thou emergest from the things named, thou emergest from all phenomena; when thou emergest from all phenomena, thou speakest and I hear, thou prayest and I answer.

5. If thou passest not my recollection, my qualities, my praiseworthy aspects, and my names, thou returnest from my recollection to thy recollections, and from my quality to thy qualities.

6. The stayer knows not the contingent: when there remains no contingent thing between Me and thee, then there is no veil between Me and thee.

7. If thou passest to and fro between Me and thing, thou equatest that thing with Me.

8. If I summon thee, do not expect the veil to be dropped through thy following Me: thou canst not compass its reckoning, nor wilt thou ever be able to drop it.

9. If thou couldst drop it, whither wouldst thou drop it? For dropping is a veil, and the place of dropping is a veil. So follow Me: and I will drop the veil, and that which I have dropped never returns; and I will guide thy path, and that which I guide goes not astray.

10. If thou seest Me, and then turnest to this world, it is through my wrath; if thou turnest to the next world, it is through my veiling; if thou turnest to the sciences, it is through my confining; if thou turnest to the gnoses, it is through my reproach.

11. If thou restest in my reproach, I will expel thee unto my confining: for my quality is shame, and I am ashamed that he whom I reproach should remain in my presence. And if thou

2. Banish from thee all experience of otherness, and of what is derived from otherness, by mortification.

3. If thou banishest it not by mortification, the fire of onslaught will banish it.

4. As mortification transfers from the experience of otherness to the experience of Me or of what is derived from Me, so the fire transfers from the experience of otherness to the experience of Me or of what is derived from Me.

5. I have sworn: none shall reach Me, save him who experiences Me or what is derived from Me.

6. Thy experience of otherness is derived from otherness, and the fire is otherness, and it has a lookout over the hearts: it sees in them otherness, when it looks out over the hearts, and so sees what is of itself, and unites with it; but when it sees not what is of itself, it unites not with it.

7. Existence has not achieved the understanding of its being produced, and will never achieve it.

8. Every created thing is a place for itself and a limitation for itself.

9. The sciences return to their limits, which be reward: the gnoses return to their limits, which be acquiescence.

10. I manifested the quality of speech through that which ear and thought can bear: and that which cannot be borne is greater than that which can. And I manifested the quality of action through that which intellect and sight can bear: and that which cannot be borne is greater than that which can.

11. Consider manifestation, how one partitive of it is inclined towards another partitive, and how one set of causes of its partial is connected with another set of causes of its partial. No pivot has it of itself, though it turn and turn about: no prop has it, when it swerves.

12. Consider Me: for no revenue returns to Me from thee, but thou standest fast through my everlasting stablishment, and others cannot reach thee.

13. If the hearts congregated themselves, with the essence of their illuminated eyes, they would not attain to the enduring of my bounty.

14. Intelligence is an instrument limited by My gnosis; gnosis is an insight limited by My infused contemplation; infused contemplation is a faculty limited by my desire.

15. When the signs of might appear, the gnostic sees his gnosis to be agnosia, and the righteous sees his righteousness to be unrighteousness.

16. Quality does not bear that which knowledge bears: so preserve the knowledge that is in thee, and stay quality in its limitation of knowledge, not in its limitation of itself.

serves Me out of my fear, ceases; whoso serves Me out of his desire, is cut off.

39. The knowers are three: one has his guidance in his heart; one has his guidance in his hearing; one has his guidance in his learning.

40. The reciters are three: one knows the whole; one knows a half; one knows the repetition.

41. The whole is the outward and the inward; the half is the outward; the repetition is the recitation.

42. When thou addressest the gnostic and the ignorant concerning a principle of knowledge, follow the advice of the gnostic: for of the ignorant thou hast only his pronouncement.

MAWQIF OF DEATH (16)

He stayed me in Death: and I saw the acts, every one of them, to be evil. And I saw fear holding sway over hope; and I saw riches turned to fire and cleaving to the fire; and I saw poverty an adversary adducing proofs; and I saw everything, that it had no power over any other thing; and I saw this world to be a delusion, and I saw the heavens to be a deception. And I cried out, "O knowledge!"; and it answered Me not. Then I cried out, "O gnosis!"; and it answered me not. And I saw everything, that it had deserted me, and I saw every created thing, that it had fled from me: and I remained alone. And the act came to me, and I saw in it secret imagination, and the secret part was that which persisted: and naught availed me, save the mercy of My Lord. And He said to me:

1. Where is thy knowledge?

And I saw the Fire. And He said to me:

2. Where is thy act?

And I saw the Fire. And He said to me:

3. Where is thy gnosis?

And I saw the Fire. And He unveiled for me His gnoses of uniqueness, and Fire died down. And He said to me:

4. I am thy friend.

And I was stablished. And He said to me:

5. I am thy gnosis.

And I spoke. And He said to me:

6. I am thy seeker.

And I went forth.

MAWQIF OF POWER (17)

He stayed me in Power, and said to me:

1. Experience of other than Me does not dwell beside Me, nor experience of other than my favours, or of other than my remembrance, or of other than my bountifulness.

20. Whoso knows his end, and practises, is increased in fear.

21. Fear is the sign of him who knows his end: hope is the sign of him who is ignorant of his end.

22. Whoso knows his end, and casts it and the knowledge of it upon Me, to judge concerning it with my knowledge which is beyond perception, him I meet with a fairer knowledge than he had; and to him I come with a nobler portion than that he sacrificed.

23. O gnostic, if thou art equal to the knower, save in axiomatic knowledge, I make unlawful to thee both knowledge and gnosis.

24. O gnostic, where is ignorance in relation to thee? Thy sin is only in the state of thy gnosis.

25. O gnostic, perceive in the case of thy heart: that which thou seest it seeking is its gnosis, and that which thou seest it avoiding is its perception.

26. O gnostic, persist, or else thou art agnostic: O knower, cease, or else thou art ignorant.

27. O gnostic, I see thee with my strength, but I do not see thee with my assistance: dost thou take as a god other than Me?

28. O gnostic, I see thee with my wisdom, but I do not see thee with my fear: dost thou mock at Me?

29. O gnostic, I see thee with my indication, but I do not see thee in my highway.

30. Whoso flees not unto Me, reaches Me not: and unto whomsoever I reveal not Myself, he flees not unto Me.

31. If thy heart departs from Me, I do not regard thy works.

32. If I do not regard thy works, I seek thee out with thy theory: and if I seek thee out with thy theory, thou wilt not requite Me with thy works.

33. If thou turnest not from that wherefrom I have turned, thou turnest not towards that whereunto I have turned.

34. If I detect thee in opposition, I attach repentance to opposition: and if I detect thee in repentance, I attach opposition to repentance.

35. Relate concerning Me, my rights, and my bounty. Whoso understands of Me, take thou him for a knower; whoso understands of my right, take thou him for a counsellor; whoso understands of my bounty, take thou him for a brother.

36. Whoso understands not of Me, nor of my right, nor of my bounty, take thou him for an enemy: and if he comes to thee with my wisdom, rescue it from him, even as thou rescuest thy straying camel from a desolate savage land.

37. Whoso understands of Me, desires by his service my face; whoso understands of my right, serves Me out of fear; whoso understands of my bounty, serves Me desiring what is with Me.

38. Whoso serves Me desiring my face, persists; whoso

MAWQIF OF MYSTICAL PERCEPTION (15)

He stayed me in Mystical Perception, and said to me:

1. When thou perceivest, thou seest limitation openly, and thou seest Me at the back of the unseen.

2. When thou art with Me, thou seest the opposites, and him whom I have caused to witness them: falsehood will not take hold of thee, and truth will not fail thee.

3. Falsehood borrows tongues, but does not use them in their proper channels: like an arrow which one draws, but with which one does not hit the mark.

4. Truth borrows no other tongue but itself.

5. When the marks of jealousy appear, the marks of verification also appear.

6. When jealousy appears, then thou art not veiled.

7. Perceive in the case of knowledge: if thou seest gnosis, it is its luminousness. Perceive in the case of gnosis: if thou seest knowledge, it is its luminousness.

8. Perceive in the case of knowledge: if thou seest not gnosis, beware of it. Perceive in the case of gnosis: if thou seest not knowledge, beware of it.

9. Perception is my lamp: whoso sees it, does not sleep.

10. Perception is the vision of the cause, and perception in the case of the cause is the vision of the object.

11. O knower, set between thyself and ignorance a barrier consisting of knowledge, else it will overcome thee: and set between thyself and knowledge a barrier consisting of gnosis, else it will carry thee away.

12. I revealed to piety, "Stand and stablish," and to disobedience, "Tremble and shake."

13. Knowledge is my door, and gnosis is my doorkeeper.

14. Certainty is my way, by which alone the traveller arrives.

15. One of the signs of certainty is steadfastness, and one of the signs of steadfastness is security in terror.

16. If thou desirest everything for Me, I will teach thee a knowledge which phenomenal existence cannot attain, and make Myself known to thee with a gnosis which phenomenal existence cannot attain.

17. If thou desirest Me through everything, and if thou desirest everything through Me, I will teach thee a knowledge which phenomenal existence cannot attain.

18. The gnostic who knows his end is only fit for the knowledge of it: the gnostic who is ignorant of his end is only fit for the ignorance of it.

19. Whoso is fit for the knowledge of his end is not affected by the distractions of temptation: whoso is fit for the ignorance of his end swerves, and walks aright.

thing through that which I caused thee to witness, and I prevail over thee: thou art between Me and everything, and thou art near to Me, not everything, and everything is thy friend, not my friend. This is the description of those that are near to Me. Know then that thou art near to Me, and that thy knowledge is the knowledge of thy nearness to Me: and surrender to Me thy name, that I may meet thee with it. And set not between Me and thee any name or knowledge, but discard everything that I manifest to thee, be it name or knowledge, before the might of my glance, so that thou mayest not be veiled by it from Me. For it is for my Presence that I have built thee, not for being veiled from Me, and not for anything apart from Me, be it concentrative for thee or separative: for as for the separative, I have scared thee from it by means of my informing gnosis in thee; and as for the concentrative, I have scared thee from it by means of the jealousy of my love. Know then thy station in nearness to Me: for it is thy limitation, and if thou abidest therein, things have no power over thee; but if thou departest from it, everything will sweep thee away.

11. Dost thou know what is thy quality that preserves thee by my leave? It is the matter of thee in thy body, and that is a mercy towards thy quality and a preservation to thy heart. Preserve thy heart from everything that would enter it, inclining it from Me, and not bearing it unto Me: and be merciful towards thy quality in my service, and thou shalt concentrate thy attention upon Me.

12. Thy station with Me is that which I have caused thee to witness. Thou seest Me manifesting everything, and thou seest Hell which says, "*There is naught like unto Him*"; and thou seest Heaven which says, "*There is naught like unto Him*"; and thou seest everything which says unto thee, "*There is naught like unto Him.*" Thy station with Me is that which stands between Me and the manifestation.

13. When thou art in thy station, it is not possible for manifestation to be made by thee: for thou art near to Me, and my authority is with thee, and my power and Self-revelation.

14. I look upon thee, and I desire that thou shouldst look upon Me: while all manifestation veils thee from Me. Thy soul is thy veil, and thy knowledge is thy veil, and thy gnosis is thy veil, and thy names are thy veil, and my Self-revelation to thee is thy veil. Expel therefore from thy heart everything, and expel from thy heart the knowledge of everything, and the recollection of everything: and whatever I have manifested of manifests to thy heart, hurl it back to its manifesting, and void thy heart for Me, that thou mayest look upon Me, and not prevail over Me.

refrain it: so that thou mayest execute my command, and so that nothing else may bear thee company. Then thou shalt go forward in it. But if aught beside it bears thee company, it will stay thee short of it: thy intellect will stay thee, until it knows, and when it knows, it will bring to a decision; and thy heart will stay thee, until it knows, and when it knows, it will cause to incline.

8. When I cause thee to witness how my friends proceed in my command, not awaiting with it its knowledge, and not looking forward to its end with it, being well-pleased with Me in place of every knowledge (though it be aggregated against Me), and well-pleased with Me in place of every end (though my house and the abode of my grace be before Me), while I am the object of their vision, and they rest not until they see Me, and repose not until they see Me: then have I permitted thee to be my friend; for I have caused thee to witness how thou shouldst obey Me when I command thee, at the time of my Self-revelation, and how thou shouldst depart from Me, and return unto Me. O my servant, do not await the knowledge of my command with my command, and do not await with it its end: verily, if thou awaitest these twain, I afflict thee. and the affliction veils thee from my command, and from that knowledge of my command which thou awaitest. Then I incline over thee, and thou turnest back: then I return to thee, and turn. Then thou stayest in thy station: then I make Myself known unto thee; then I command thee at the moment of my Self-revelation. Do thou execute this, and look not back: and I shall be thy companion. O my servant, concentrate the first part of thy day, or thou wastest it entirely: concentrate the first part of thy night, or thou squanderest it entirely. For if thou concentratest its first part, I will concentrate for thee its last part.

9. Write down who thou art, that thou mayest know who thou art: for if thou knowest not who thou art, thou art not of the people of My gnosis.

10. Is not my dispatching unto thee the sciences, through thy heart, a means of expelling thee from the general to the particular? And is not my particularising thee, by means of my Self-revelation to thee, which is directed to the repressing of thy heart and the repressing of all the sciences that appear to thee through thy heart, a means of expelling thee to the unveiling? And is not the unveiling in this, that thou shouldst banish from thee all things, together with the knowledge of every thing, and that thou shouldst witness Me through that whereby I have caused thee to witness, and that at such time no estranging force should estrange thee, and no familiarising force should familiarise thee, when I cause thee to witness, and when I make Myself known to thee, be it but once in thy whole life: is not this an announcement of thy admission to my friendship? For thou banishest every-

10. Gnosis is that which thou hast experienced: verification of gnosis is that which thou hast witnessed.

11. The knower seeks proofs of Me, and every proof merely points to himself, not to Me: the gnostic seeks proofs through Me.

12. Knowledge is my proof for every intellect, wherein it stands steadfast: the intellect does not forget it even though it forgets itself; it does not depart from its knowledge, even though it turns aside.

13. Everything has a tree. The tree of letters is names: depart from names, and thou wilt depart from meanings.

14. When thou departest from meanings, thou art fit for My gnosis.

MAWQIF OF COMMAND (14)

He stayed me in Command, and said to me:

1. When I command thee, depart unto that wherewith I command thee, and await not with it thy knowledge. Verily, if thou awaitest with my command the knowledge of my command, thou disobeyest my command.

2. If thou executest not my command, except the knowledge of it be made clear to thee, it is the knowledge of the command thou obeyest, not the command.

3. Dost thou know what it is that stays thee from executing my command, when thou awaitest the knowledge of my command? It is thy carnal soul, which desires knowledge, so that it may be cut off from my duty, and proceed according to its lusts in the ways of knowledge. For knowledge has ways, and the ways have defiles, and the defiles have exits and highways, and the highways have contrariety.

4. Execute my command when I command thee, and ask not concerning the knowledge of it. So do the people of my Presence, the angels of the Duties, execute that whereunto they are commanded, and look not back. So execute, and look not back: and thou shalt belong to Me, and I to thee.

5. Not out of miserliness towards thee do I fold up the knowledge of the command. Knowledge is but the stayer of the condition of it which I have appointed for it. When I permit to thee a knowledge, then have I permitted thee to stay in it: if thou stayest not in it, thou disobeyest Me. For I have appointed for the knowledge a condition: and if I make plain to thee the knowledge, then I have bound thee by its condition.

6. When I desire thee for my condition, not for the condition of knowledge, I command thee, and thou executest the command, not asking Me concerning it, and not awaiting from Me its knowledge.

7. When I command thee, and thy intellect comes probing about it, deny it; and when thy heart comes probing about it,

5. If thou entrustest to Me that of thy knowledge of which thou art ignorant, thou art therein my friend.

6. Whenever thou seest, with thine eye and heart, aught of my manifest and hidden sovereignty, and I cause thee to witness its submission to Me, and its humility to the splendour of my greatness, on account of a gnosis which I establish for thee, so that thou hast gnosis of it through attestation, not through exposition: then have I caused thee to transcend it and all the knowledges of other than it which have no end, and the tongues of its utterers; and I open to thee the gates which none enters unto Me, save him whose gnosis I have empowered to bear their gnosis, so that thou bearest it and art not borne by it, and thou reachest the boundary of the Presence. Then before Me it is said: "So-and-so, the son of So-and-so." Therein consider who thou art, and whence thou enterest, and what was thy gnosis so that thou didst enter, and what was thy capacity so that thou didst bear.

7. When I cause thee to witness every phenomenon with a single vision and a single witnessing, in that station I have a name: if thou knowest it, invoke Me by it; but if thou knowest it not, then invoke Me by the ecstasy of this vision, in the time of thy hardships.

8. The description of this vision is: that thou shouldest see height and depth, length and breadth, and all that is in it, and all through which that is, in that which manifests and persists, and in that which is subject and endures; and that thou shouldst witness the faces of that, turning toward themselves—it being impossible that any partiality of them should witness aught but its parts—and that thou shouldst witness in them the fallings of that glance which establishes existence in them, their praises inclining towards Me with the magnificats of their lauds, and regarding Me with that exaltation which blots out in them the memory of everything save their assiduity in their recollections. And when thou witnessest them turning their faces, then say: "O Thou that overwhelmest all things with the manifestation of thy majesty! O Thou that appropriatest all things with the magnificence of thy might! Thou art the Tremendous, Who cannot be endured, and Whose description cannot be achieved." But when thou witnessest them regarding in exaltation, then say: "O Compassionate! O Merciful! I implore Thee by thy mercy, wherewith Thou fixest in thy gnosis, and empowerest for thy recollection, uplifting the intelligences to yearn after Thee, and ennobling the station of whomsoever Thou wilt of creation, before Thee."

9. If thou yieldest unto Me that which thou knowest not, thou art among those that have power over it, when I manifest to thee the knowledge of it: if thou yieldest unto Me that which thou knowest, then I inscribe thee among those of whom I am ashamed.

before Me, not seeking of Me, and not fleeing unto Me. Surely, if thou seekest of Me and I refuse thee, thou returnest unto the seeking, not unto Me; or thou returnest unto despair, not unto the seeking. And surely, if thou seekest of Me and I grant it thee, thou returnest from Me unto that which thou soughtest. And if thou fleest unto Me and I give thee shelter, thou returnest from Me, unto the security which is in the place to which in thy fear thou fleddest. But I desire to lift the veil between Me and thee: so stay before Me, for that I am thy Lord; but do not stay before Me, for that thou art my servant.

15. If thou stayest before Me because thou art my servant, thou inclinest as servants do: but if thou stayest before Me because I am thy Lord, my self-subsistent law will come upon thee, and stand between thy soul and thee.

16. If thy science is circumscribed, thou hast no science: if thy work is not circumscribed, thou performest no work.

17. Thy work is twofold: obligatory and voluntary. The obligatory is such, that without it science is not comprehensive and work is not established: the voluntary is such, that with it science is not comprehensive.

18. If thy work is obligatory, and none of it voluntary, thy science is established but not comprehensive: if thy work is voluntary, and also obligatory, thy science is established and comprehensive.

19. Know that quality of thine, in which science is not absent from thee; then know that quality of thine, in which thou art not incapable of thy work: so shalt thou possess science, and not be ignorant, and so shalt thou perform works, and not fail.

20. If thou knowest not thy quality, thou possessest science and art ignorant, thou performest works and omittest: in such degree as science remains with thee, thou practisest works, and in such degree as ignorance occurs to thee, thou omittest.

21. Weigh science in the balance of intention, and weigh works in the balance of sincerity.

MAWQIF OF REMINDING (13)

He stayed me in Reminding, and said to me:

1. Thou persistest not, save by obeying the command: thou goest not aright, save by obeying the prohibition.

2. If thou art not commanded, thou inclinest: if thou art not prohibited, thou strayest.

3. Go not forth from thy house, save unto Me: so shalt thou be in my protection, and I shall be thy guide. Enter not, save unto Me, when thou enterest: so shalt thou be in my protection, and I shall be thy helper.

4. I am God: none may enter unto Me in the body, and none may attain to My gnosis through the conceptions.

them is he unto whom pardon has come: he will see in their eyes the marks of the awe of driving forth, and observe in their faces the marks of the awe of inciting. But another that is foremost of them is he to whom veiling has come: he has nothing to do with good, and good is not the seal of that which is with him.

7. Beware! and again, by the numbers of that which I have created, beware! If thou restest in the vision of Me but the twinkling of an eye, then have I caused thee to traverse everything that I have manifested, and bestowed on thee power over it.

8. As thou enterest unto Me in prayer, so shalt thou enter unto Me in thy grave.

9. I have sworn: it cannot be, but that with every man shall walk his actions. If he quits them during his lifetime, he shall enter unto Me alone, and his grave will not be straitened with him; but if he quits them not during his lifetime, they will enter with him into his grave, and it is straitened with him. For his actions do not enter with him as sciences: they only appear to him in bodily shape, and enter with him.

10. Consider the quality of what there was of thy actions, how they walk with thee, and how thou regardest them walking from thee to where they may be, between thee and all other actions and consequences, defending thee: and the angels take charge of them; whereas the other actions are beyond all that. And I shall show forth to thee such of thy action as was directed towards Me, through the interstices of those gaps, defending thee, even as thou didst defend them. Thou wilt regard them as thou regardest one that undertakes to assist thee, and sacrifice his life on thy behalf: while they will regard thee as thou wast regarding them, saying, "Come unto me, for I undertake to defend thee: come unto me, for I do sacrifice my life on thy behalf." And so, when ye twain come to the house wherein awaits thee that which is awaited—and what is that which is awaited!—then they shall take farewell of thee, with the farewell of one that returns to thee; and the angels will take farewell of thee, with the farewell of one that confirms thee. Alone thou wilt enter unto Me, and no action with thee (though it be ever so fair), for that thou seest it to be unworthy of my regard; and no angels with thee (though they be thy guardians), for that thou takest no guardian but Me. And the angels will depart to their station before Me: and all of thy work that was for Me, will return unto Me.

11. Acquire knowledge, but do not listen to knowledge: perform works, but do not regard thy works.

12. The work of the night-time is a pillar for the work of the day-time.

13. The work of the day-time is more endurable, when it is lightened: the work of the night-time is more endurable, when it is lengthened.

14. If thou desirest to persist in thy work before Me, stay

knowing that thou hearkenest to Me, and seeing that all things are of Me."

18. The compact which I have compacted with thee is, that my Self-revelation should not seek the abandonment of my Sunna, but that it should seek one Sunna instead of another, and one Duty instead of another Duty. If thou belongest to those that have seen Me, then follow Me, and perform what I wish with the instrument I wish, not with the instrument thou wishest. Is it not thus thou speakest to thy servant? Now the instrument is my Sunna: so practise such of it as is comely, with that part of thee which I desire, not with that which thou desirest for Me, nor with that which thou desirest of Me. And if thou art incapable in respect of one instrument above another, my pardon will refrain from writing thee down traitor; or if thou art weak in respect of one duty above another, my tenderness will refrain from writing thee down stumbler. I regard only the extremity of thy knowledge: if it be with Me, then am I with thee.

MAWQIF OF WORKS (12)

He stayed me in Works, and said to me:

1. I only manifested thee, that thou mightest abide through my quality for thy quality: thou dost not abide for my quality, but only through my quality; and thou dost abide for thy qualities, not through thy qualities.

2. Thy quality is but limitation, and the quality of limitation is direction, and the quality of direction is space, and the quality of space is divisibility, and the quality of divisibility is mutability, and the quality of mutability is passing-away.

3. If thou desirest to abide, stay before Me in thy station, and ask not of Me the means of departing.

4. Dost thou know where lies the highway of the veracious? It is beyond this world, and beyond all that is in this world, and beyond all that is in the world to come.

5. When thou threadest the way to Me beyond this world, my messengers will come to meet thee: longing thou wilt recognise in their eyes, and welcome and gladness thou wilt see in their faces. Hast thou seen one that was absent? He was absent from his people, and announced to them his coming: and when he had traversed the distance of the intenders, and threaded the highway of the enterers, did they not meet him before his alighting, all laughter; and did they not hasten towards him, all joy and gladness?

6. Whoso threads not the highway of the veracious, however he may be while still abiding in the earth and taking whatever is in it, messengers will come to him to drive him forth, and will meet him to make him ready and incite him. And foremost of

gathered together, entirely and specifically, in each of his limbs, yea, and contrarily likewise, in a single state, over the entire expanse that is between his sides, and all the extent of his frame that I have expanded. Then I command every punishment imagined by the people of this world as doomed: and they come to him, altogether and specifically, according as they were imagined. And the known punishment dwells with him in the first skin, and the imagined punishment dwells with him in the second skin. Then I command after that the seven tiers of Hell, and the punishment of every single tier dwells in one of his skins. And when there remains no punishment, whether of this world or the next, that does not dwell between each pair of his skins, I manifest unto him that punishment of his which I take charge of in person, to mete out to him to whom I have revealed Myself personally, but who has for all that rejected Me. And when it sees him, it fears on account of its vision of the known punishment; and the imagined punishment fears on his account, and the punishment of the seven tiers fears on his account; and the punishment of this world and of the next continues to fear, lest I should punish him with the punishment which I have manifested. So I compact with the punishment, that I shall not punish him; and it acquiesces in my compact, and proceeds to punish him according to my command: while he implores Me to mitigate for him the punishment of this world and the next, and that I should avert from him that which I have manifested. And I say to him, "I am He Who said to thee, 'Dost thou indeed repel Me?', and thou didst say, 'Yea, I do repel Thee.'" And that is the last he sees of Me. Then I visit him with punishment, measure upon measure of my knowledge, so that no knowledge of knowers, no gnosis of gnostics, can endure even to hear of its description in speech. But that is not my way with him who lays hold on Me, in my Self-revelation, and abides with Me, until I bring his day to him: for upon him I bestow the delights of this world altogether, known and imagined alike, and the delights of the next world altogether, as well as all the delights whereby the people of Paradise are delighted, and that delight of mine with which I charge Myself personally, to delight him whom I wish among those that know Me and lay hold on Me.

17. Entreat Me, and say: "O Lord, how shall I lay hold on Thee, so that, when my day is come, Thou shalt not punish me with thy punishment, nor turn away from me thy face's turning towards me?" And I shall say to thee: "Lay hold on the Sunna in thy theory and practice, and lay hold on my Self-revelation towards thee in the experience of thy heart: and know, that when I reveal Myself to thee, I shall accept from thee none of the Sunna save that which my Self-revelation produces; because thou art of the people of My converse, hearkening to Me, and

seeing it is I that am revealed thereby? If I will, I make Myself unknown by it, even as I have made Myself known. Or how should My knowledge condition Me, seeing that I am the conditioner thereby? If I will, I make ignorant by means of it, even as I have made to know by means of it.

15. Listen to the gnosis of gnoses, how it says to thee: "Blessed is He, Whom the gnoses do not know: Holy is He, Whom the sciences do not cognise. The gnoses are but one of His lights, and the sciences are but words of His words."

16. Listen to one of the tongues of my assault. When I make Myself known unto a servant, and he repels Me, I return, as if I had need of him. It is my preventing generosity that does this, as manifested in my favours: while on his part it is the miserliness of his soul towards himself that does this, that soul which I make to rule over him, but which he does not make to rule over Me. And if he repels Me, I return unto him: I continue to return, and he continues to repel Me; yea, he repels Me, though seeing Me to be the most generous of the generous, and I return unto him, though seeing him to be the most miserly of the miserly, fashioning an excuse for him when he is before Me. Nay, but I make beginning with forgiveness, before ever the excuse is fashioned, so that I say to him in his secret parts, "I have afflicted thee." All this I do, that he may depart from the vision of that which estranges him from Me: but if he conti ies in that whereby I have made Myself known unto him, I am his companion, and he is my companion. And if he repels Me, I do not abandon him on account of that repelling which is compounded with his ignorance; but I say to him, "Dost thou repel Me, Who am thy Lord? And dost thou not desire Me, nor My gnosis either?" And if he says, "I do not repel Thee," I accept it of him. And so, whenever he repels Me, I do not cease to convict him of his repelling; and whenever he says, "I do not repel Thee," I accept it of him. Then at last, when he repels Me, and I convict him of his repelling, he says, "Yea, I do indeed repel Thee": but he lies, and persists, in his obstinacy; so I remove My gnoses from his breast, and they return to Me, and I bring back to Myself all My gnosis that was in his heart. And, when his day is come, I make the gnoses that were between Me and him to be a fire, which I kindle against him with my hand. And this very man, whose fire not even Hell itself can rival, because I take vengeance of him Myself for Myself: this man, I say, a single description of whose punishments the Fire's keepers cannot endure to hear, nor a single detail of his retribution at my hands: this man's body I make like the expanse of the desolate earth, and fashion for it a thousand skins, and between each pair of them there is as it were the expanse of the earth. Then I command every punishment that is in this world: and they verily come to him, and every punishment that is in this world is

5. Provisions proceed from the hostelry. When thou possessest the gnosis of gnoses, thy hostelry is with Me, and thy provisions proceed from thy hostelry: if thou shouldst bring unto thee all created beings as guests, it would contain them.

6. Two tongues only give expression of Me: the tongue of gnosis, whose sign is the affirmation of that which it brings forward without proof, and the tongue of knowledge, whose sign is the affirmation of that which it brings forward with proof.

7. The gnosis of gnoses possesses two springs of flowing water: the spring of knowledge, and the spring of condition. The spring of knowledge gushes forth from veritable ignorance, and the spring of condition gushes forth from the spring of that knowledge. Whoso draws knowledge from the spring of knowledge, draws knowledge and condition: but whoso draws knowledge from the flowing stream of knowledge, not from the spring of knowledge, him the tongues of the sciences transport, and him the interpretations of expressions deviate; he will gain no constant knowledge, and whoso gains not a constant knowledge, gains no condition.

8. Stay in the gnosis of gnoses, and abide in the gnosis of gnoses: so shalt thou witness that which I have taught thee. When thou witnessest it, thine eyes will see it; and when thine eyes see it, thou wilt discriminate between absolute proof and contingent circumstances; and when thou discriminatest, thou art established, but so long as thou discriminatest not, thou art not established.

9. Whoso draws not knowledge from the spring of knowledge, knows not the reality, and there is no condition to that which he knows: his sciences dwell in his speech, not in his heart; so they dwell in him who knows.

10. When thou art established, speak: for it is thy duty.

11. Every spiritualised spirituality is only spiritualised in order that it may activate: and every quiddified quiddity is only quiddified in order that it may be created.

12. Every inhabited thing is a vessel: it is only inhabited on account of the emptiness of its cavity. Every empty thing is made a vessel: it is only empty on account of its incapacity, and it is only made a vessel on account of its insufficiency.

13. Every object of reference has a direction, and every possessor of direction is surrounded. Every surrounded thing is comprehended, and every comprehended thing is imagined. Every imagined thing is divisible, and every void is in contact. Every contacting thing is sensed, and every empty space is an object of common knowledge.

14. Know my assault, and thou shalt beware of Me and my assault. I am He against Whom self-revealing does not protect, and I am He Whom that of His knowledge which appears does not condition. How should my Self-revealing protect against Me,

with my sympathy that thou mayest thereby abide in my sympathy.

3. Recollect Me once, and I will thereby efface thy recollection of otherness for all times.

4. O thou that art patient towards Me! Spread out the whole of existence to receive my gift, and it shall not contain it; and spread out thy own desires to receive my gift, and they shall not attain it.

5. When I am absent, gather to thyself thy misfortunes, and every phenomenal existence will come to console thee for my absence. If thou listenest, thou wilt obey; and if thou obeyest, thou wilt not see Me.

6. For my absence there is no consolation, and in my vision there is no reparation.

7. I am the Gracious in the magnificence of might, and I am the Sympathetic in the majesty of omnipotence.

8. If I say to thee "I," await my communications, for thou art not of my people.

9. I am the Gentle, although thy sins be grievous, and I am the Watchful, although thy attentions be secret.

10. Whoso sees Me is impervious for Me; and whoso is impervious for Me, is not proper to the time-moments.

11. Sometimes thou knowest the knowledge of gnosis, and thy reality is knowledge, and thou belongest not to gnosis: and sometimes thou knowest the knowledge of staying, and thy reality is gnosis, and thou belongest not to staying.

12. Thy reality is that which thou quittest not, not every knowledge which thou quittest.

MAWQIF OF THE GNOSIS OF GNOSES (11)

He stayed me in the Gnosis of Gnoses, and said to me:

1. It is the veritable ignorance of all things through Me.

2. The description of that in the vision of thy heart and intellect is, that thou shouldst witness in the ground of thy soul every world and heaven, and every sky and earth, and land and sea, and night and day, and prophet and angel, and knowledge and gnosis, and words and names, and all that is in that, and all that is between that, saying, "*There is naught like unto Him*"; and that thou shouldst see this its saying, "*There is naught like unto Him*," to be the extremity of its knowledge, and the end of its gnosis.

3. When thou possessest the gnosis of gnoses, thou makest knowledge to be one of thy beasts, and makest phenomenal existence in its totality to be one of thy paths.

4. When thou makest phenomenal existence to be one of thy paths, I shall not provision thee from it. Hast thou ever seen provisions proceeding from a path?

MAWQIF OF CULTURE (9)

He stayed me in Culture, and said to me:

1. Thy entreating me is an act of worship when thou seest Me not, but an act of derision when thou seest Me.

2. When I afflict thee, consider that wherewith I connect thee. If it be otherness, complain to Me: if Myself, then is thy house assured.

3. When thou seest Me in my affliction, know thy limitation wherein thou art, and be not absent in it from My vision. And if it be delight, rejoice: but if thou seest it to be trouble, do not rejoice.

4. The sum of gnosis is the preservation of thy state which divides thee not.

5. If thou heedest anything on its own account or on thy own account, it is not gnosis, and thou hast not any part of gnosis.

6. Everything that concentrates thee upon gnosis belongs to gnosis.

7. If thou relatest thyself, thou belongest to that with which thou relatest thyself, not to Me: and if thou belongest to any secondary cause, to it thou belongest, not to Me.

8. Leave gnosis behind thy back, and thou shalt emerge from relationship: abide with Me in staying, and thou shalt emerge from secondary cause.

9. If thou entreatest other than Me, bury thy gnosis in the grave of the most agnostic of those that deny Me.

10. If thou unitest otherness and gnosis, thou destroyest gnosis and establishest otherness. I desire thee to abandon otherness; but thou wilt never abandon that which thou hast established.

11. Gnosis is the tongue of singleness: when it speaks, it destroys all beside it; and when it is silent, it destroys what makes itself known.

12. Thou art the son of the state in which thou eatest thy food and drinkest thy drink.

13. I have sworn: I will never accept thee, so long as thou possessest either secondary cause or relationship.

MAWQIF OF CONSOLATION (10)

He stayed me in Consolation, and said to me:

1. The time of the bounty of duration in reward is proportionate to the days of self-effacement in practice.

2. If I unveiled to thee the quality of delight, I should expel thee through the unveiling from the quality, and through the quality from the delight: and I have clad thee in my favour only that thou mayest thereby endure my favour. And I [illegible]

84. The stayer banishes the gnoses even as he banishes the thoughts.

85. If anything were separated from limitation, it would be the stayer.

86. Knowledge does not bear gnosis, until it appears to it: gnosis does not bear staying, until it appears to it.

87. The knower tells of his knowledge, the gnostic tells of his gnosis, the stayer tells of Me.

88. The knower tells of command and prohibition, and in these twain is his knowledge; the gnostic tells of my necessary attributes, and in that is his gnosis; the stayer tells of Me, and in Me is his staying.

89. I am nearer to everything than its own soul; and the stayer is nearer to Me than everything.

90. If the knower emerges from the vision of my farness, he is consumed; if the gnostic emerges from the vision of my nearness, he is consumed; if the stayer emerges from the vision of Me, he is consumed.

91. The stayer sees what the gnostic sees and has gnosis of, and the gnostic sees what the knower sees and has knowledge of.

92. Knowledge is my veil, gnosis is my speech, staying is my presence.

93. Change affects not the stayer, nor do desires carry him away.

94. The authority of the stayer is his silence; the authority of the gnostic is his speech; the authority of the knower is his knowledge.

95. Staying is beyond the utterable, and gnosis is the end of the utterable.

96. In staying, all separation is made known.

97. The heart of the stayer is in my hands, and the heart of the gnostic is in the hands of his gnosis.

98. The gnostic has a heart, the stayer has a Master.

99. The stayer transcends the quality of phenomenal existence: it has no power over him.

100. The stayer rests not in any thing, the gnostic rests not in the loss of any thing.

101. The stayer rests not in phenomenal existence, and no phenomenal existence rests in him.

102. All things belong to Me: and that which belongs to Me, is of the things whose staying belongs to Me.

103. Staying is the fire of phenomenal existence, and gnosis is the light of phenomenal existence.

104. Staying sees Me only, gnosis sees Me and sees itself.

105. Staying is the staying of staying, the gnosis of gnosis, the knowledge of gnosis, the gnosis of knowledge: not gnosis, and not staying.

106. The gnostics have my communications, the stayers have my face.

60. Staying is not connected with secondary cause, nor is secondary cause connected with it.

61. If anything were worthy of Me, it would be staying; and if anything related of Me, it would be staying.

62. Gnosis in which is no staying returns to ignorance.

63. Staying is my wind: whomsoever it bears, he reaches unto Me; and whomsoever it does not bear, he reaches unto himself.

64. Only this I say: Stay, O stayer; have gnosis, O gnostic!

65. Knowledge guides not to gnosis, and gnosis guides not to staying, and staying guides not to Me.

66. The knower is in slavery, the gnostic has contracted for his freedom, the stayer is free.

67. The stayer is single, the gnostic is double.

68. The gnostic knows and is known, the stayer knows and is not known.

69. The stayer inherits theory and practice and gnosis: none inherits him save God.

70. Knowledge is consumed in gnosis, and gnosis is consumed in staying.

71. Everyone has equipment, save the stayer: and everyone that has equipment is routed.

72. Staying is an eternal specification, in which is no opinion.

73. The gnostic doubts of the stayer: the stayer doubts not of the gnostic.

74. In staying there is no stayer, else it is not staying: in gnosis there is no gnostic, else it is not gnosis.

75. The gnosis of him that stays not attains not: the knowledge of him that has no gnosis profits not.

76. The knower sees his knowledge, but does not see gnosis; the gnostic sees gnosis, but does not see Me; the stayer sees Me, and does not see other than Me.

77. Staying is my knowledge which protects, but against which there is no protection.

78. Staying is my compact with every gnostic, whether he knows it or not. If he knows it, he emerges from gnosis to staying: if he knows it not, his gnosis is compounded with his limitation.

79. Staying is my light, with which darkness dwells not.

80. Staying is imperviousness, and imperviousness is persistence, and persistence is that which makes no account of temporality.

81. None sees a reality save the stayer.

82. Staying is beyond farness and nearness; gnosis is in nearness, and nearness is beyond farness; knowledge is in farness, and that is its limitation.

83. The gnostic sees the limit of his knowledge, the stayer is beyond every limit.

known: he is not partitioned by any existing thing, nor inclined by any contemplated thing.

38. Whoso stays not, sees the thing known, but sees not knowledge: he is veiled by wakefulness, even as he is veiled by heedlessness.

39. The stayer is not moved by beauty nor affrighted by fear: I am sufficient for him, and staying is his bound.

40. If I conceal Myself from him in that which is attested by an attestation, he complains of the mishap of losing Me, not of the mishap of the attestation.

41. Everything is confounded at the stayer, and the stayer is confounded at imperviousness.

42. Staying is the spirit of gnosis, gnosis is the spirit of knowledge, and knowledge is the spirit of life.

43. Every stayer is a gnostic: not every gnostic is a stayer.

44. The stayers are my people: the gnostics are the people of my gnosis.

45. My people are the commanders, the people of the gnoses are the ministers.

46. To staying belongs a knowledge which is not staying, and to gnosis belongs a knowledge which is not gnosis.

47. The body of the stayer dies, but his heart does not die.

48. The hypocrite enters everything, and comes forth from it with his hypocrisy, and declares that he has entered it: except only staying. This he enters not, nor ever shall; of this he declares not, nor ever shall declare.

49. If in staying thou hast a prop, beware of my plotting concerning that prop.

50. Staying banishes all beside it, even as knowledge banishes ignorance.

51. Seek everything in the stayer, and thou shalt find it; seek the stayer in everything, and thou shalt not find him.

52. Patience is set above everything except staying: staying is set above patience.

53. When the affliction descends, it overpasses the stayer, but descends upon the gnosis of the gnostic and the knowledge of the knower.

54. The stayer emerges through harmony, even as he emerges through disharmony.

55. Staying is my destroying hand: everything it comes upon, it destroys, and everything that desires it, is consumed by it.

56. Whoso knows the knowledge of a thing, his knowledge is an announcement of giving heed to the thing.

57. Staying is my neighbourhood, and I am other than the neighbourhood.

58. The gnostic does not estimate the value of the stayer.

59. Staying is the prop of gnosis, and gnosis is the prop of knowledge.

17. Persistence belongs only to the stayer: staying belongs only to the persistent.

18. Staying has intelligence of every knowledge, but no knowledge has intelligence of it.

19. Whoso stays not through Me, is stayed by everything beside Me.

20. The stayer sees the latter things, and the former things have no power over him.

21. Staying sets free from the slavery of this world and the next.

22. Prayer rejoices in the stayer, even as the journeyer rejoices in prayer.

23. Nothing has gnosis of Me: but if any approaches it, it is the stayer.

24. The stayer almost overpasses the condition of humanity.

25. The value of everything fails in staying; it belongs not to staying, nor staying to it.

26. In staying is a consolation for that from which one has stayed, and a compensation for that which one has abandoned.

27. Staying is the gate of vision: whoso is therein, sees Me, and whoso sees Me, stays; but whoso sees Me not, stays not.

28. The stayer eats of delight, yet eats it not; drinks of affliction, yet drinks it not.

29. I have mingled the perception of the stayer with the majesty of my protection: he recoils from everything, and nothing accords with him.

30. If the heart of the stayer were in otherness, he would not stay; if otherness were in it, he would not persist.

31. The stayer is an entire knowledge and an entire condition: only the stayer will ever unite these twain.

32. The stayer is not approved by the theologians, and the theologians are not approved by him.

33. The stayer is far through the nearness of living creatures, and is veiled by the sciences of the knowers.

34. If thou stayest through Me, otherness is of the sanctuary; go not forth into it, so that thou shouldst be loosed from Me.

35. The stayer is admitted into confidence, and the confidant is well-treasured.

36. Stay through Me, but do not confront Me with staying. For if I were to show forth to thee my praise which is directed towards Myself, and my knowledge which is proper to Me alone, existentiality would return to primality, and primality to persistence, and neither would its knowledge be separated from it, nor the object of its knowledge be absent from its knowledge. Then thou wouldst see Me, and see the Real wherein is no staying, that thou shouldst have gnosis of it, and no journey, that thou shouldst traverse it.

37. The stayer sees knowledge, how it destroys the thing

14. Put on thy seal, which I have given thee wherewith to seal every heart that yearns with yearning, and every heart that shrinks with shrinking: so shalt thou possess and not be possessed, confine and not be confined.

15. Whoso is absent from Me, and sees my knowledge, him I have appointed my lieutenant over his knowledge: and whoso sees Me, and is absent from my knowledge, him I have appointed my lieutenant over his vision.

16. Whoso sees Me and sees my knowledge also, he is my lieutenant, to whom I have given a means in everything.

MAWQIF OF STAYING (8)

He stayed me in Staying, and said to me:

1. If thou obtainest not possession of Me, will not other than I obtain possession of thee?

2. Whoso stays through Me, him I clothe in adornment, and he sees no adornment in anything.

3. Purify thyself for staying, else it will shake thee off.

4. If any attraction of otherness remains for thee, thou stayest not.

5. In staying thou seest other at its proper limit, and, seeing it, departest from it.

6. Staying is the source of knowledge: whoso stays, his knowledge is within himself; but whoso stays not, his knowledge is with other than himself.

7. The stayer speaks and is silent according to a single law.

8. Staying is a luminousness, making known the values and effacing the thoughts.

9. Staying is beyond night and day, and beyond the values contained by them.

10. Staying is the fire of otherness. If I consume otherness with it, it is well; if not, I consume thee with it.

11. The stayer enters every house, and it contains him not; drinks of every well, and is not satisfied; then reaches unto Me, and I am his abode, and with Me is his place of staying.

12. When thou knowest staying, gnosis will not accept thee, and temporality will not be familiar with thee.

13. Whoso yields himself to Me in the sciences of staying, his back is rested against, and his staff leaned upon.

14. If thou callest upon Me in staying, thou departest from staying: and if thou stayest in staying, thou goest forth from staying.

15. In staying there is neither establishment, nor annihilation, nor speech, nor act, nor knowledge, nor ignorance.

16. Staying belongs to imperviousness: whoso possesses it, his outward part is his inward, and his inward part is his outward.

MAWQIF OF COMPASSIONATENESS (7)

He stayed me in Compassionateness, and said to me:

1. It is the quality of Me alone.

2. It is that which removes the condition of sin and knowledge and experience.

3. So long as any trace of contrariety remains, it is a Mercy: and so long as no trace of it remains, it is a Compassionateness.

4. Stay in the lieutenancy of self-revelation.

So I stayed, and saw Him in ignorance; then I had gnosis, and saw ignorance in the gnosis of Him, and did not see gnosis in the ignorance of Him. And He said to me:

5. Whomsoever I make my lieutenant, I do not empower to see Me under any limiting conditions, finding Me if he finds it, and losing Me if he loses it.

6. If I appoint thee my lieutenant, I will split off for thee a fragment of Compassionateness; and I am more merciful towards a man than his own soul: and I will cause thee to witness the limit of every speaker, and thou wilt outstrip him to his goal; and everyone will see thee in himself, but thou wilt not see in thyself any man.

7. If I appoint thee my lieutenant, I will make thy wrath a part of my wrath: thou wilt not be merciful towards any fellow-man, nor incline towards any congener.

8. When thou seest Me, follow Me; and though I have turned away from thee the faces of all, yet will I turn them humbly towards thee.

9. When thou seest Me, turn away from those who turn from thee and advance towards thee.

10. If I appoint thee my lieutenant, I will set thee before Me, and place my self-subsistence behind thee (and I shall be beyond the self-subsistence), and my sovereignty will be on thy right hand (and I beyond the sovereignty), and my choice on thy left hand (and I beyond the choice); and my light in thine eyes (and I beyond the light), and my tongue on thy tongue (and I beyond the tongue): and I will cause thee to witness that I have set up that which I have set up, and that I am beyond that which I have set up. And I will not set up over against thee any object that is other than Me: and thou shalt see Me without absence, and continue according to my decrees without veiling.

11. When I cause thee to witness my proof towards that which I love, as I have caused thee to witness my proof towards that which I hate, I shall have declared thee my lieutenant, and chosen thee for the station of my confidant.

12. When thou seest Me, assist Me: but he cannot assist Me who does not see Me.

13. When thou canst not be veiled from Me, then have I declared thee to be my lieutenant.

be joined with sensible forms and what is beyond them, and that the eyes and the hearts should look upon Me; and that thou shouldst see my enemy loving Me, and my friends holding sway, and that I should raise up thrones for them, and that they should despatch the Fire, so that it should not return; and that I should repair my fallen houses, to be adorned with the adornment that is true; and that thou shouldst see my portion, how it makes all beside it to pass away; and that I should gather all men in happiness, no more to scatter or to be despised. Do thou then bring forth my Treasure, and realise that which I have caused thee to realise of my informing and providing, and the nearness of my overlooking thee. For lo, I shall appear: and the stars will be gathered about Me. And I shall join the sun and the moon together. And I shall enter into every house: and they will hail Me, and I shall hail them. All this, because mine is the Will; and by my permission the hour will come: and I am the Mighty, the Merciful.

MAWQIF OF THE SEA (6)

He stayed me in the Sea, and I saw the ships sinking and the planks floating; then the planks sank also. And He said to me:

1. Whoso sails is not saved.
2. He runs a risk who flings himself in and does not sail.
3. He perishes who sails and does not risk.
4. In running a risk is a portion of delivery.

And the wave came, and raised up what was beneath it, and ran along the shore. And He said to me:

5. The surface of the sea is an unreachable lustre, and its depths an unfathomable darkness, and between the two are fishes which may not be trusted.
6. Do not sail the sea, that I should veil thee by means of the instrument: and do not fling thyself into it, that I should veil thee by means of it.
7. In the sea are limits: which of them shall support thee?
8. When thou givest thyself to the sea, and art drowned in it, thou art like one of its beasts.
9. I deceive thee, if I guide thee to any save Me.
10. If thou perishest in other than Me, thou belongest to that in which thou hast perished.
11. This world belongs to him whom I have turned from it, and from whom I have turned it: the next world belongs to him towards whom I have turned it, and whom I have turned towards Me.

enduring, and dost not see Me in thy vision as the establisher, I veil my face, and there is revealed unto thee thy face. Then do thou consider what is shown to thee, and what is concealed from thee.

4. Do not consider the act of showing, nor the thing that is shown, that thou shouldst laugh and weep: for when thou laughest and weepest, thou belongest to thyself, not to Me.

5. If thou settest not behind thy back everything which I have shown and am showing, thou wilt not prosper; and if thou dost not prosper, thou wilt not be concentrated upon Me.

6. Be between Me and that which has been shown and is being shown, and set not between Me and thee either a state of being shown or an act of showing.

7. The statements in which the word "thou" occurs are of general application.

8. "Thou" is the meaning of the whole of phenomenal existence.

9. I desire to inform thee concerning Myself without any trace of other than Myself.

10. He is not mine who sees Me and himself through his own making to see: he only is mine who sees Me and himself through my making him to see.

11. He is not a case for clemency, who sees Me and himself: is there not in him an unperceived polytheism?

12. Non-perception is a revelation in comparison with seeing Me and oneself, but it is a veil in comparison with reality.

13. Reality is the quality of the Real, and I am the Real.

14. This is my mode of expression, and thou art writing: how would it be, if thou wert not writing?

MAWQIF OF "MY TIME HAS COME" (5)

He stayed me, and said to me:

1. If thou seest Me not, thou existest not through Me.

2. If thou seest other than Me, thou seest Me not.

3. My indications in a thing annihilate in it the real reality, and establish it as belonging to God, not as existing through itself.

4. There is that in thee which neither suffers itself to change, nor is changed.

5. Silence for Me thy silent part, and the articulate part will speak perforce.

6. The effect of my regard is in every thing: and if thou addressest it according to thy own language, thou wilt convert it.

7. Set my recollection behind thy back, or thou wilt return to other than Me, and nothing will stop thee from so doing.

8. My time has come, and it is high time that I should show forth my face and reveal my splendours, and that my light should

MAWQIF OF HIS MAJESTY (3)

He stayed me in His Majesty, and said unto me:

1. I am the Manifest, Whose manifestation does not reveal Him: and I am the Inwardly, to the knowledge of Whom the inward faculties do not attain.

2. I began, and created Separation, and nothing was of Me, nor I of it: then I returned, and created Union, in which the separated things were united, and the distinct things composed.

3. Not every servant knows my language, that it should address him; and not every servant understands my interpretation, that it should converse with him.

4. If I united the power of every thing in a single thing, and comprised the gnosis of every thing in a single thing, and established the faculty of every thing in a single thing, it would not endure my self-revelation owing to its self-effacement, and it would not support my continuance on account of its loss of personal experience.

5. The lights rise from the light of my manifestation, and sink into the light of my manifestation: the darknesses rise from the failure to seek Me, and depart into the failure to seek Me.

6. Majesty is glory, and glory is nearness, and nearness is the loss of the knowledge of the knowers.

7. The spirits of the gnostics are not like spirits, and their bodies are not like bodies.

8. My friends who stay before Me are of three kinds. One stays in devotion, and I reveal Myself to him through generosity; one stays in knowledge, and I reveal Myself to him through glory; one stays in gnosis, and I reveal Myself to him through overwhelming.

9. Generosity speaks through the fair promise, glory through the establishing of power, overwhelming through the tongue of nearness.

10. Those that stay through Me stay in every staying, and go forth from every staying.

MAWQIF OF "THOU IS THE MEANING OF THE WHOLE OF PHENOMENAL EXISTENCE" (4)

He stayed me, and said to me:

1. Thou art enduring and established. Do not regard thy enduring, for by thy regarding thou comest to thyself.

2. Consider that which establishes thee, and that which is established by Me, and thou shalt be saved: for thou wilt see Me and thyself, and when I am in a thing, I prevail.

3. So long as thou regardest thyself as an enduring or as

11. My self-revelation which I have shown forth cannot support My self-revelation which I have not shown forth.

12. I am not self-revelation, and I am not knowledge: I am not like self-revelation, and I am not like knowledge.

MAWQIF OF NEARNESS (2)

He stayed me in Nearness, and said to me:

1. Nothing is nearer to Me than any other thing, and nothing is farther from Me than any other thing, except inasfar as I establish it in nearness and farness.

2. Farness is made known by nearness, and nearness is made known by spiritual experience: I am He whom nearness does not seek, and Whom spiritual experience does not attain.

3. The least of the sciences of my nearness is, that thou shouldst see the effects of my regard in everything, and that it should prevail in thee over thy gnosis of it.

4. The nearness which thou knowest is, compared with the nearness I know, like thy gnosis compared with my gnosis.

5. My farness thou knowest not, and my nearness thou knowest not, nor my qualification knowest thou as I know it.

6. I am the Near, but not as one thing is near to another: and I am the Far, but not as one thing is far from another.

7. Thy nearness is not thy farness, and thy farness is not thy nearness: I am the Near and the Far, with a nearness which is farness, and a farness which is nearness.

8. The nearness which thou knowest is distance, and the farness which thou knowest is distance: I am the Near and the Far without distance.

9. I am nearer to the tongue than its speech when it speaks. Whoso contemplates Me does not recollect, and whoso recollects Me does not contemplate.

10. As for the recollecting contemplative, if what he contemplates is not a reality, he is veiled by what he recollects.

11. Not every recollector is a contemplative: but every contemplative is a recollector.

12. I revealed Myself unto thee, and thou knewest Me not: that is farness. Thy heart saw Me, and saw Me not: that is farness.

13. Thou findest Me and findest Me not: that is farness. Thou describest Me, and dost not apprehend Me by My description: that is farness. Thou hearest my address as though it were from thy heart, whereas it is from Me: that is farness. Thou seest thyself, and I am nearer to thee than thy vision of thyself: that is farness.

THE BOOK OF THE SPIRITUAL STAYINGS

MAWQIF OF GLORY (1)

He stayed me in Glory, and said to me:

1. None has possession of it save Me, and it is proper to none save Me. I am the Glorious, Whose neighbourhood is insupportable and Whose continuance is not sought. I manifested the Manifest, and am more manifest than it; its nearness does not attain to Me, and its existence is not guided unto Me: and I concealed the Inwardly, and am more concealed than it; no indication of it applies to Me, and no path of it leads aright unto Me.

2. I am nearer to each thing than its gnosis of itself: but its gnosis of itself does not pass beyond itself to Me, and it does not know Me, so long as its self is the object of its gnosis.

3. But for me, the eyes would not have seen the visible things proper to them and the ears would not have heard the audible things proper to them.

4. If I had uttered the Word of Glory, it would have swept away the perceptions as if with scythes, and obliterated the gnoses like the sand, on the day when the wind sweeps over it.

5. If the Voice of Glory had spoken, the voices of every qualification would have been silent, and the attainments of every attribute would have returned to nothingness.

6. Where is he that makes My gnoses a means of coming to Me? If I had shown him the tongue of sovereignty, his gnosis would have been changed to agnosia, and he would have been shaken, as the heavens are shaken on the day of their shaking.

7. If I do not cause thee to witness my Glory in that which I cause thee to witness, then I have set thee in abasement in it.

8. The party of the people of heaven and earth are in the abasement of circumscription. But I have servants, whom heaven cannot contain with all its tiers, and whose hearts the sides of earth cannot support. I have caused the eyes of their hearts to witness my Glory's lights, which fall not on anything but they destroy it. Their hearts behold nothing in the heavens, that they should affirm it, and they have no place of return in the earth, that they should dwell in it.

9. Take that which thou needest to concentrate thee upon Me, or I will restore thee unto thy need and separate thee from Me.

10. When My gnosis is present, there is no need: while My gnosis is coming, take what thou needest.

E. STEMMA

(Fragmentary Niffarí)
(Redactor)
(X)
(Y)
(Z? = Ibn al-'A.)
G
(Tilimsání)
L
M
Q
B
I
T

with the commentary of Tilimsání, completed in 694 A.H., of 220 folios.

G = MS. Gotha 88c. An excellent MS. containing by far the best tradition. Contains the *Mawáqif* and *Mukhaṭabát* together with the fragments, but without commentary. Completed in 581 A.H., of 132 folios. At present its numeration is in slight disorder. The MS. is, according to the statement of the copyist, a copy of the autograph of Niffarí himself: it preserves what is evidently a very old tradition as to the date and division of the various parts of the writings, vid. my commentary on M. 31 init., M. 32 fin., M. 38 init., M. 52 init., M. 54 init., M. 67 init., M. 68 init., M. 76 init., A. 1 init., A. 23 fin., A. 25 init., A. 29 fin.

I = MS. India Office London 597. With this I was first acquainted through a copy made from it by Professor Nicholson. Contains the *Mawáqif* and Tilimsání's commentary, and completed in 1087 A.H., of 156 folios.

L = MS. Leiden Warner 638. This MS. is not mentioned in Brockelmann's list, and my attention was called to it by the kindness of Dr C. van Arendonk, who describes it as follows: "The MS. is clear and well-written in bold *nashkí*: it has 192 folios and 11 lines on a page and the text surface is 8 × 15 cm. It is vocalised up to f. 73 and has marginal commentaries up to f. 84. There is no date, but the MS. is here (Leiden) since the middle of the seventeenth century." The commentary is mainly that of Tilimsání, but there are also fragments of a commentary by one 'Abdu 'l-Karím al-Súzí.

M = MS. Marsh 554 of the Bodleian Library. Written in a small neat hand, of 175 folios, containing the *Mawáqif* and the *Mukháṭabát* with a short anonymous commentary, which there is some reason to attribute to Ibn al-'Arabí, vid. my commentary on M. 7. 4. The MS. is undated, and is mainly of the same tradition as G.

Q = MS. Timur Pasha (Cairo Royal Library) *Taṣawwuf* 11. Contains the *Mawáqif* and *Mukháṭabát*, and some fragments. A considerable part of the *Mawáqif* has been lost. Completed in 1116 A.H. Only its readings for the *Mukháṭabát* have been incorporated into this edition, as its authority for the *Mawáqif* is of negligible weight.

T = MS. Thurston 4 of the Bodleian Library. A parchment MS. of the same tradition as B and I, undated, of 115 folios.

pair of letters with one of His qualities, and the existences have been brought into existence through the qualities joining them together: the ineffable quality acts upon the joining, and through it the meanings are stablished, and to meanings are compounded names[1].

(*b*) ISM

Letter is contained in names, names are contained in name, name is contained in essence: names are the light of letter, and the thing named is the light of names[2]. Knowledge and the thing known are in name, and condition and the thing conditioned are in knowledge. Name is the mine of knowledge, and knowledge is the mine of everything: name destroys knowledge, knowledge destroys the thing known, and the thing named destroys name[3].

Unto God are the names: He imposed them, and through Himself He imposed them. His name and His names are His depositaries with man: let him not expel them, or He will depart from his heart[4]. Wherever God has set His name, there let the mystic set his: for when God gives him one of His names, and his heart addresses Him, by means of it, then God will cause him to experience Him, not himself, and he addresses God by means of that part of him which God addresses[5]. When a man sees God and does not see His name, then he may assign himself to God's service, for he is His servant; when he sees God, and sees His name, God prevails; when he sees God's name and does not see God, his action is not fit for God, and he is not God's servant. He must conceal God from His name, otherwise he will see it and not see God: but if he does not see God, he must not leave His name[6].

Surrender to God thy name, and set not between God and thee any name or knowledge: for thy knowledge is thy veil, and thy names are thy veil[7]. When God expels thee from names, then He announces to thee His authority: and name owns no authority apart from Him[8].

(*c*) ḤURÚF

For Niffarí's doctrine concerning *ḥurúf*, see p. 21 s.v. *ḥarf*.

D. MANUSCRIPTS

In preparing this edition of the *Mawáqif* and *Mukháṭabát*, I have collated the following MSS.:

B = MS. Marsh 166 of the Bodleian Library, Oxford. A clear, well-written MS., slightly illuminated, containing the *Mawáqif*

[1] M. 63. 9.
[2] M. 54. 12; A. 19. 3.
[3] A. 17. 12, 13.
[4] A. 17. 7; M. 60. 8.
[5] M. 51. 11; M. 63. 5.
[6] M. 20. 18, 19, 20; M. 31. 5; M. 24. 1.
[7] M. 14. 10, 14; cf. M. 60. 13; M. 64. 18; M. 65. 8; A. 27. 7.
[8] M. 22. 10; M. 64. 12.

(*a*) MA'NÁ

"Thou" is the meaning of the whole of phenomenal existence. Thy meaning is more powerful than the heaven and the earth: it perceives without glancing, and hears without hearing; it dwells not in houses, and eats not of fruits, is not covered by the night, and does not pasture in the day. It is not compassed by the intellects, nor are causes connected with it: this is the meaning which God has created, and God is beyond it[1]. God desires to manifest His creation, and to show forth in it what He wills: He will therefore show it forth as inviting to itself and veiling from Him, as being present in its *ma'nawiyyah* and absent from His staying: for God has manifested everything, and appointed order therein as a veil from its *ma'nawiyyah*, and imposed limit upon it as a veil from His desire concerning it. Every spiritualised *ma'nawiyyah* is only spiritualised in order that it may activate, and every quiddified quiddity is only quiddified in order that it may be created. The companion of everything is its condition's ruler, and the condition of everything amounts to its *ma'nawiyyah*, and the *ma'nawiyyah* of everything speaks of the thing, and the speech of everything is its veil when it speaks[2].

Phenomena are the conditioning of a quality which has been detached from a quality, the quality remaining as a quality, and the conditioning a conditioning. The world may be considered as existing on two levels: on the upper level are the spirits and lights, on the lower level the bodies and darknesses. Totality belongs to the lower level, but when associated with man, it belongs to the higher level. The *aniyyah* and the *huwiyyah* belong to the totality: God's *Huwiyyah* manifested the manifests through *ma'nawiyyah*, and in them the worlds of abiding; then It manifested to the abiding, and it perished, and there remained the single *ma'nawiyyah*. The *ma'nawiyyah* belongs to the higher level, and man's place is between the spiritual and the abiding[3].

Everything has a tree: the tree of letters is names; depart from names, and thou wilt depart from meanings, and so be fit for the *ma'rifah* of God[4]. For if thou departest from thy meaning thou departest from thy name, and if thou departest from thy name thou fallest into God's name. All other is imprisoned in its meaning, and its meaning is imprisoned in its name: so, when thou departest from thy name and thy meaning, there no more remains to thee any approach for him who is imprisoned in his name and meaning[5]. Everything has an adherent name: and every name has names: the names separate from the name, and the name separates from the meaning[6]. God has joined every

[1] M. 4. 8; M. 67. 30–6.
[2] M. 56, 4; A. 12. 13; M. 11. 11; M. 37. 28.
[3] M. 49. 4–7, 12.
[4] M. 13. 13, 14.
[5] M. 55. 54, 55.
[6] M. 18. 14.

maḥrúf[1]. Letter is a veil[2]: *'ilm* is a letter, and *ma'rifah* is a letter, and unless the mystic sets the letter behind him, he will not prosper, for doubt dwells in letter, and "howness" dwells in letter, and letter is the pass of Iblís[3]. Letter knows not God, and God only addresses letter with the tongue of letter[4]: the letter cannot inform of itself, how then can it tell of God, Who made it and informs of it[5]? Letter is a guide to *'ilm*, but it does not enter into *jahl*: *'ilm* is contained in letter, and to it letter must be cast in the progress towards God[6]. The friend of God is not contained by letter: and if the letter is established for the mystic, he does not belong to God, while if the letter opposes him, he does not belong to God[7]. Letter does not reach Presence (*ḥadrah*), and the people of presence transcend letter and banish it: those that depart from letter are the people of presence, and those that have departed from themselves have departed from letter[8]. God is nearer than the letter, though it should speak, and He is farther than the letter, though it should be silent: for he is the Lord of *ḥarf* and *maḥrúf*[9]. Names are the light of letter, and the thing named is the light of names[10].

(*d*) KAWN

Kawn is a staying, and every part of *kawn* is a staying: *kawn* is otherness, and if the mystic complies with it, God will punish him, and will not accept what he brings[11]. Whoso clings to *kawn*, to him *kawn* occurs: but when the mystic stands with God, he transcends *kawniyyah*, for the vision of God effaces *kawn*[12]. *Waqfah* is indeed the fire of *kawn*, for the mystic, by virtue of not resting in *kawn*, transcends the quality of *kawn*[13]. The whole of *kawn* is not wide enough to contain the gifts of God: *kawn* has not achieved the understanding of its own production (*takwín*), and never will attain it[14]. When the mystic takes *kawn* to be his path, God will not provision him from it, for the provision never comes from the path[15]. *Kawn* is as it were the ball, and *'ilm* the arena[16]. "Thou"—that is, the idea of a second person—is the meaning of the whole of *kawn*[17].

V. Lastly, it will be useful to collect together the passages which throw light on Niffarí's characteristic doctrine of Meaning (*ma'ná*), Name (*ism*), and Letters (*ḥurúf*): for while the isolated sentences are often incomprehensible, when collected and compared they exhibit a definite and interesting mystical philosophy.

1 A. 16. 5; M. 18. 4; M. 33. 9; M. 18. 3.
2 M. 55. 2; M. 64. 2; M. 67. 1; A. 17. 15.
3 M. 55. 5, 6, 7, 1, 10, 11; M. 67. 28.
4 M. 67. 10; M. 55. 3; M. 67. 11.
5 M. 34. 8, 9.
6 M. 67. 26, 25; M. 54. 12; A. 17. 14.
7 M. 61. 1; A. 15. 1.
8 M. 67. 49, 51, 58, 59.
9 A. 17. 1, 2.
10 A. 19. 3; cf. M. 13. 13.
11 M. 36. 1, 2; M. 39. 1.
12 M. 36. 7; A. 19. 8; A. 4. 13.
13 M. 8. 103, 101, 99.
14 M. 10. 4; M. 17. 7.
15 M. 11. 4.
16 A. 32. 1.
17 M. 4. 8.

virtue[1]. Whoso possesses abundance through other than God, is impoverished by the very thing through which he possesses abundance[2].

(*b*) GHAYR

If the mystic sees other (*ghayr*) than God, he does not see God, for all other is the way of other[3]. If the mystic is acquainted by God with otherness, he is the most ignorant of the ignorant, for in reality there is naught other than God[4]. To see other than God is to serve it: but that portion of the mystic which has *ma'rifah* of God is not fit for other than God[5]. Work performed for God on account of God is indeed done unto God: but work performed for God on account of other than God is done unto other than God[6]. If God departs from the heart, the heart will worship other than God: but the friend of God is not contained by other than God, for God has not desired him for other than Himself[7]. If the mystic's call is answered by God, God makes him deaf towards the call of all other than Him so long as he continues: but if the mystic chooses other than God, then God will be absent[8].

(*c*) ḤARF

Letter is the treasury of God, and whoso enters it, has borne God's trust: letter is God's fire, His value, His decree, and the treasury of His secret[9]. Every rational thing which appears is chosen by God and composed by His letters: for God joined every pair of letters with one of His qualities, and so brought into existence the existences through the qualities joining them together[10]. Those that are with God do not understand a letter which addresses them, for they have been made to witness that it is through letter that God shows His abidingness, and they know that letter is a means and an instrument[11]. The letter, through which the letters come into existence, is not equal to the praiseworthy qualities of God, and cannot coexist with His station: for if all speech were concentrated into a single letter, and that letter connected with God, it would not attain to the praise of God, nor endure the vision of His nearness[12]. God only sent the mystic into letter, that he might seek one letter from another, as fire is sought from fire[13]. If the mystic emerges from letter, he will escape from the magic: and this emergence from letter involves emergence from names, things named, all phenomena, and so leads to perfect communion; for the mystic does not stay in the vision of God, until he emerges from *ḥarf* and

[1] A. 34. 10. [2] A. 40. 2. [3] M. 5. 2; M. 26. 10.
[4] M. 39. 1; M. 41. 2. [5] M. 45. 5; M. 48. 21.
[6] M. 51. 6. [7] M. 60. 9; M. 61. 1; A. 11. 6.
[8] A. 36. 14; A. 43. 2. [9] A. 23. 6; A. 53. 1.
[10] M. 32. 4; M. 63. 9. [11] M. 67. 20.
[12] M. 51. 24; A. 4. 2. [13] A. 53, 4.

Absence and the carnal soul (*nafs*) are like a pair of galloping horses, and when absence is in construction, vision is in destruction[1]. God's absence which does not promise vision is a veil, for absence is a veil which is not uncovered. It is the prison of the believer, for it is this world and the next: in this world, it is God's threat, in the next world it is veiling, and it remains so long as there remains a demanding on the part of God and the mystic[2]. Finally, absence is the homeland of recollection, for it is the pasturage wherein the mystic may recollect God as God desires: and if in absence the mystic departs from the recollection of God, everything will overwhelm him, and God will not come to his assistance[3].

IV. Niffarí frequently discusses the nature of otherness which he equates with unreality, and variously terms *siwá*, *ghayr*, *ḥarf* (pl. *ḥurúf*), and *kawn*. The following collation of passages taken from his text will serve to illustrate his mystical doctrine on this matter.

(*a*) SIWÁ

If the mystic possesses not God, he is possessed by other than God, and as long as otherness possesses any attraction for him, he does not experience *waqfah*[4]. To unite otherness and *ma'rifah* is to destroy *ma'rifah* and to establish otherness: but if the mystic recollects God once, He will thereby efface the recollection of otherness for all times[5]. By mortification the mystic must banish all experience of otherness, for such experience does not dwell beside God, being derived from otherness[6]. The mystic must free his house of otherness, covering his face and his heart until otherness goes forth, when there will be the laughter of bliss[7]. If otherness follows the mystic, it is well: otherwise, the mystic follows otherness[8]. If the concentration (*jam'*) of the mystic is through otherness, then that concentration is in reality separation (*farq*)[9]. The mystic is the slave of otherness, so long as he sees any trace of it[10]. Whoso is bound by God's faith, and then addresses other than God, is an infidel[11]. *Kawn* is otherness: all other is a *ḥarf*, and all *ḥarf* is other[12]. God's true servant is he that is free from other than God, and God's confidant is he that restores to God all other than God: while God inscribes that man His companion who does not respond to the invitation of other than God[13]. In the vision of God, all otherness is a sin: when God is not seen, then all otherness is a

[1] A. 31. 4; A. 37. 5.
[2] A. 24. 26; A. 25. 3; M. 30. 1, 2; A. 27. 8, 9; A. 28. 7.
[3] M. 29. 16; A. 10. 16; A. 4. 5.
[4] M. 8. 1, 4.
[5] M. 9. 10; M. 10. 3.
[6] M. 17. 2, 1, 6.
[7] M. 20. 2, 5, 9.
[8] M. 23. 5.
[9] M. 33. 4.
[10] M. 36. 35.
[11] M. 38. 2.
[12] M. 39. 1; M. 55. 7.
[13] M. 64. 9; A. 8. 6; A. 24. 6.

of other than God itself[1]. The mystic will not stay in God's vision, until he issues from specification (*ḥarf*) and the thing specified (*maḥrúf*), and sees the veil of God as a vision, and the vision of God as a veil[2]. The station of the mystic is vision, and unless he stays in vision, every phenomenal thing will snatch him away: for the vision of God severs the bond between the mystic and things, while the absence of God renews the bond. The vision of God stablishes the heart and effaces existence, and in vision the identity of subject and object is complete[3]. Vision is the gate of presence (*ḥaḍrah*): in vision, God establishes names, and effaces them in presence[4]. When a man sees God, he is enriched with riches that have no opposite[5]. Vision is the science of perpetuating, and he that follows it, prevails over oppositeness, for in vision there is no opposite[6]. In vision there is neither speech nor silence, neither brightening nor shadow[7]. Vision consists in seeing God in everything, absence in seeing God in nothing[8]. Vision belongs to the elect, absence to the common: absence is this world and the next, vision is neither this world nor the next[9]. It is unlawful to petition God during vision, except for the power of saying to a thing "Be," and it is[10]. For if a man rests in vision but the twinkling of an eye, then God has caused him to traverse everything that He has manifested, and given him power over it[11]. The vision of this world is a preparation for the vision of the world to come, and whoso sees not God in this world, will not see Him in the world to come.[12]

(*b*) GHAYBAH

Absence is the foundation of what was between God and the mystic in the mystic's manifestation, and it consists in not seeing God in anything, or in regarding God as stablishing the manifestation, so that one regards both God and the manifestation.[13] There is no consolation for God's absence, for if all phenomenal existence comes to console the mystic for God's absence, and the mystic listens to it and so obeys it, he will not see God[14]. He that petitions God during absence, is as one that has no *ma'rifah* of God: it is indeed lawful to petition God during absence, but only to preserve the mystic in His vision[15]. Everything prevails over the mystic in absence, and during absence *'ilm* contains everything, and yet it profits its possessor nothing[16].

[1] M. 23. 6; M. 29. 16; A. 30. 11.
[2] M. 33. 9; M. 55. 29, 30.
[3] M. 60. 3; A. 2. 1; M. 60. 5; A. 25. 11; A. 27. 15; A. 32. 4; A. 4. 13; A. 47. 9.
[4] A. 37. 9, 10.
[5] M. 23. 4.
[6] A. 30. 19; A. 34. 26, cf. M. 13. 8; M. 19. 7; A. 26. 3.
[7] A. 30. 16, cf. M. 28. 10; A. 35. 3.
[8] A. 26. 5.
[9] M. 30. 3, 2.
[10] M. 28. 7; M. 30. 6; A. 12. 9; M. 28. 5.
[11] M. 12. 7; A. 46. 8.
[12] M. 66. 6; A. 26. 5; A. 24. 14.
[13] A. 14. 5, 4.
[14] M. 10. 6, 5.
[15] M. 23. 2; M. 28. 7. 5.
[16] A. 45. 1; A. 48. 5; A. 56. 5.

it separates from God, when it calls the mystic forth with all its conditions at the time of prayer[1]. It is more harmful than *jahl* to the man who sees God, for it and all it contains are in absence, not vision[2]. *'Ilm* has no penetration of God[3], and does not attain to God: its light illuminates the mystic concerning itself, not concerning God[4]. So long as *'ilm* remains, thought and danger remain[5]: for it is contained in *ḥarf*, and it is the mine of *ḥarf*, while name (*ism*) is the mine of *'ilm*[6]. *'Ilm* is only a medium (*wásiṭah*), and must be cast away, together with *ma'rifah*, on the path to God, for *'ilm* causes man to slip, and *ma'rifah* converts him to *nakarah*, if he abides in them[7]. The master of *ru'yah* is ruined by *'ilm*, like honey by vinegar[8]. The *'ilm* in which the mystic sees God is the path unto God, whereas the *'ilm* in which he does not see God is a veil, and there is no path between it and God. When the mystic sees God, he sees *'ilm* and *ma'rifah* to be in banishment from God, and if he sees God not, he is not profited by his *'ilm*[9]. Whoso abides not in *jahl*, abides not in *'ilm*: and unless a man is veiled by *jahl* from *'ilm*, he will never see God[10]. The *'ulúm* are words (*kalimát*) of God: their limit is reward, and in them God has a house, from which He converses with those who possess *'ilm*[11].

(*d*) 'ÁLIM

The *'álim* seeks proofs of God, but every proof merely points to himself, not to God[12]. Unless the *'álim* ceases, he is *jáhil*, and until he ceases, the *jáhil* will not cease[13]. There are three kinds of *'ulamá*: one has his guidance in his heart, one in his hearing, and one in his learning. The *'ulamá* guide to the obedience of God, not to the vision (*ru'yah*) of God[14].

III. Two terms which are frequently contrasted by Niffarí are vision (*ru'yah*) and absence (*ghaybah*): here are collected together the most important passages in which Niffarí refers to these states.

(*a*) RU'YAH

The gate of *ru'yah* is *waqfah*, and if the *wáqif* emerges from the vision of God, he is consumed[15]. The recollection (*dhikr*) of God during His vision is an outrage: how much more the recollection of God together with the vision of other than God, or the vision

1 M. 15. 13; M. 24. 3.
2 M. 25. 1; M. 29. 19.
3 A. 23. 5; cf. A. 4. 3; A. 56. 25.
4 M. 37. 34; A. 47. 6.
5 M. 53. 11; M. 67. 29.
6 M. 54. 12; M. 55. 5, 23; M. 67. 26; A. 17. 13.
7 M. 77. 2; A. 16. 7; A. 19. 16.
8 A. 30. 3; cf. A. 47. 4; A. 48. 5.
9 A. 47. 1; A. 51. 3; A. 52. 12; A. 56. 5.
10 M. 36. 14; M. 52. 3.
11 M. 11. 15; M. 17. 9; M. 64. 15.
12 M. 13. 11.
13 M. 15. 26; A. 55. 9.
14 M. 15. 39; A. 47. 7.
15 M. 8. 27, 90.

occur to him, and if his path lies in them, they will imprison him[1]. *Ma'rifah* is the affliction of all creatures, and in *jahl* is their salvation: every man is harmed by his *ma'rifah*, except him who is *wáqif* in God through his *ma'rifah*. *Ma'rifah* in which there is no *jahl* is *ma'rifah* in which there is no *ma'rifah*: but *ma'rifah* in which there is no *jahl* never manifests, just as *jahl* in which there is no *ma'rifah* never manifests[2]. When God reveals his *ma'rifah* to any heart, He annihilates in it all *ma'árif*: when *ma'rifah* is present, there is no need[3]. The first thing that *ma'rifah* takes from the *'árif* is his disputation (*kalám*): for the sign of *ma'rifah* is, that one should not ask God concerning Himself or his *ma'rifah*, nor have desire for any *ma'rifah*, nor concern oneself, after *ma'rifah*, with the *ma'rifah* of other than God[4]. Any man who attempts to retain *ma'rifah* of otherness with *ma'rifah* of God, becomes thereby a denier (*munkir*) of God, for *ma'árif* that are connected with otherness are agnosia (*nakarah*) in comparison with *ma'árif* that are not connected with otherness[5]. *Ma'rifah* attained through a medium (*wásiṭah*) is made void by the medium[6].

(*b*) 'ÁRIF

The *'árif* is not fit for God: for his secret thoughts have built castles in his *ma'rifah*, and he is like a king who does not like to abandon his kingdom[7]. *Waqfah* is God's compact with every *'árif*: if he knows this, he emerges from *ma'rifah* into *waqfah*; otherwise, his *ma'rifah* is compounded with his own limitation[8]. The *ma'rifah* of him who is not *wáqif* does not attain, just as the *'ilm* of him who is not *'árif* does not profit[9]. The *'árif* seeks proofs through God, whereas the *'álim* seeks proofs of God[10]. The sin of the *'árif* is only in the state of his *ma'rifah*: unless he persists, he is *munkir*, and unless he aids God, he is *munkir*[11]. *Ma'rifah* is the speech of God, and the authority of the *'árif* is his speech, whereas the authority of the *wáqif* is his silence, and that of the *'álim*, his *'ilm*[12]. The heart of the *'árif* sees eternity, his eyes see the time-moments: his spirit (*rúḥ*) is not like other spirits, and his body (*jism*) is not like other bodies[13].

(*c*) 'ILM

'Ilm is the veil of God[14], for it is the veil of *ru'yah*[15]. It is God's proof for every intellect, and in it intellect stands steadfast: but if it is circumscribed, it is not *'ilm*[16]. It is the door of God: but

[1] A. 52. 12; A. 16. 7.
[2] M. 37. 1, 10; M. 36. 27; M. 37. 2.
[3] M. 32. 11; M. 1. 10.
[4] M. 57. 2, 3; A. 4. 4.
[5] A. 12. 11; M. 37. 15.
[6] A. 56. 16.
[7] M. 63. 3.
[8] M. 8. 78.
[9] M. 8. 75.
[10] M. 13. 11.
[11] M. 15. 24, 26; M. 51. 20.
[12] M. 8. 92, 94.
[13] M. 57. 17; M. 3. 7.
[14] M. 8. 92; M. 64. 4; A. 14. 9; A. 47. 1.
[15] M. 29. 1.
[16] M. 13. 12; M. 12. 16.

proper possessors[1]. The *'árif* sees the limit of his *'ilm*, but the *wáqif* is beyond every limit: the *'árif* has God's pronouncements, but the *wáqif* has God's face[2].

The *wáqif* rests in nothing until he reaches God: he recoils from everything, and nothing accords with him[3]. If his heart were in otherness, he would not be *wáqif*, and if otherness were in his heart, he would not be persistent (*dá'im*): for only the *wáqif* is *dá'im*, and only the *dá'im* is *wáqif*[4]. The *wáqif* knows not the contingent (*majáz*), and therefore there is no veil between him and God[5]. He that is *wáqif* before God sees the *ma'árif* to be idols, and the *'ulúm* divining-arrows[6]. The body of the *wáqif* dies, but his soul does not die[7]. The *wáqif* alone sees a reality, and he only approaches to the *ma'rifah* of God: for God will never be known with complete *ma'rifah*[8]. The *wáqif* almost overpasses the condition of humanity (*bas͟hariyyah*), and with him temporality (*ḥadat͟hán*) is no longer familiar: he transcends the quality of phenomenal existence (*kawn*); it has no power over him, for neither he rests in it, nor it in him[9]. He alone, if anything, is separated from limitation, for he is beyond every limit. He is unaffected by change, and unmoved by desires: in him everything may be found, but he will not be found in anything. He is nearer to God than any other thing[10].

II. We are now in a position to review Niffarí's judgements on *ma'rifah* and *'ilm*, together with his descriptions of the *'árif* and the *'álim*.

(*a*) MA'RIFAH

The sum of *ma'rifah* is the preservation of the spiritual state (*ḥál*) of the mystic, and everything that concentrates upon *ma'rifah* belongs to *ma'rifah*[11]. *Ma'rifah* is the tongue of singleness: when it speaks, it destroys all beside it, and when it is silent, it destroys what makes itself known[12]. The door of God is *'ilm*, but *ma'rifah* is the doorkeeper[13]. *'Ilm* is a pillar only to be supported by *ma'rifah*, and *ma'rifah* is a pillar only to be supported by contemplation (*mus͟háhadah*). So long as *ma'rifah* remains, thought remains: the first part of *mus͟háhadah* banishes thought, while its last part banishes *ma'rifah*[14]. *Ma'rifah* is a fire consuming love, but is itself consumed by the fire of *waqfah*, which shows *ma'rifah* to be an otherness[15]. When the mystic sees God, he sees *'ilm* and *ma'rifah* to be in banishment from God: if he transports them on his way to God, worldly considerations will

[1] M. 8. 91; M. 51. 10.
[2] M. 8. 83, 106.
[3] M. 8. 11, 29.
[4] M. 8. 30, 17.
[5] M. 18. 6.
[6] M. 64. 14.
[7] M. 8. 47.
[8] M. 8. 81, 23; A. 7. 13.
[9] M. 8. 24, 12, 99, 101.
[10] M. 8. 85, 83, 93, 51, 89.
[11] M. 9. 4, 6.
[12] M. 9. 11.
[13] M. 15. 13.
[14] M. 53. 13, 11, 14.
[15] M. 37. 18, 19.

and if anything related of God, it would be *waqfah*[1]. *Waqfah* effaces the thoughts (*khawáṭir*) by its luminousness, and by it the values (*aqdár*) are made known. It is the fire of otherness (*siwá*), it is the fire of phenomenal existence (*kawn*): it is an emergence from unreality (*ḥarf*), and it is a fire consuming *ma'rifah*, because it shows *ma'rifah* to be an otherness[2]. *Waqfah* banishes all other than itself, just as *'ilm* banishes ignorance (*jahl*)[3]. Whereas *ma'rifah* sees God and itself also, *waqfah* sees only God[4]. *Ma'rifah* is the limit of the utterable, but *waqfah* is beyond the utterable[5]. If the mystic emerges from *waqfah*, which is his station relative to God, he will be ravished by existentialised things[6]. *Waqfah* is indeed impossible, so long as otherness possesses any attraction: but it makes known the proper limit of otherness, so that the mystic departs from otherness[7].

(*b*) WÁQIF

The *wáqif* is not approved by the theologians (*'ulamá'*), nor does he approve of them. The *'árif* has doubts of the *wáqif*, and does not properly estimate his value: but the *wáqif* has no doubts of the *'árif*[8]. The *wáqif* alone combines *'ilm* and *ḥukm*: he sees *'ilm*, and is neither moved by beauty nor affrighted by fear[9]. Every *wáqif* is *'árif*, but not every *'árif* is *wáqif*. The *wáqif* belongs to God, the *'árif* belongs to his *ma'rifah*: the heart of the *wáqif* is in the hands of God, the heart of the *'árif* is in the hands of his *ma'rifah*[10]. The *'árif* possesses a heart, but the *wáqif* possesses a Master[11]. When affliction (*balá*) descends, it overpasses the *wáqif*, but descends upon the *ma'rifah* of the *'árif* and the *'ilm* of the *'álim*[12]. The *'álim* is in slavery, the *'árif* has contracted for his freedom, the *wáqif* is free: the *wáqif* is single, but the *'árif* is double; the *'árif* knows and is known, but the *wáqif* knows and is not known[13]. The *'álim* sees his *'ilm*, but does not see *ma'rifah*; the *'árif* sees his *ma'rifah*, but does not see God; the *wáqif* sees God, and does not see other than God. The *'álim* tells of his *'ilm*, the *'árif* of his *ma'rifah*, the *wáqif* of God. The *'álim* tells of command and prohibition, and in these his *'ilm* consists; the *'árif* tells of God's necessary attributes, and in this his *ma'rifah* consists; the *wáqif* tells of God, and in God his *waqfah* consists[14]. The *wáqif* sees what the *'árif* sees and has in his *ma'rifah*, the *'árif* sees what the *'álim* sees and has in his *'ilm*. When a man is *wáqif* in God, God gives him *'ilm*, *ma'rifah*, and *ḥukm*, and he has a greater intimacy with them than their

[1] M. 8. 61.
[2] M. 8. 8, 10, 103; M. 18. 3; M. 37. 19.
[3] M. 8. 50.
[4] M. 8. 104.
[5] M. 8. 95.
[6] A. 17. 6; M. 36. 21.
[7] M. 8. 4, 5.
[8] M. 8. 32, 73, 58.
[9] M. 8. 31, 37, 39.
[10] M. 8. 43, 44, 97.
[11] M. 8. 98.
[12] M. 8. 53.
[13] M. 8. 66, 67, 68.
[14] M. 8. 76, 87, 88.

'l-Jabbár al-Niffarí, which contains the consolidation of the remnants of the stations through pause (*wuqúf*) between each pair of stations. For this reason, he entitled each section with these words: "He stayed me, and said to me."

(*e*) DHAHABÍ

Mushtabih (quoted in De Goeje, *Catalogue of Leyden Oriental Manuscripts*, v, 1, n. 1): Al-Niffarí, Muḥammad ibn 'Abdi 'l-Jabbár, the man of the *mawáqif* and the pretensions and the heterodoxy.

C. MYSTICAL THEOLOGY

I. The most characteristic of Niffarí's doctrines is the doctrine of *waqfah*. Mention has already been made[1] of the interpretation assigned to this technical term by Ibn al-'Arabí: but by far the most satisfactory account of it is to be derived from an examination of the passages in which Niffarí himself attempts to explain what is meant by *waqfah*. The whole of *Mawqif* 8 is of course the *locus classicus* on the subject, and the attention of the reader is particularly requested for that *mawqif*, for it contains the very essence of Niffarí's teaching.

(*a*) WAQFAH

Waqfah is the source of *'ilm*: the *wáqif* derives his *'ilm* from himself, whereas all other men derive it from external things[2]. *Waqfah* has intelligence of every *'ilm*, but no *'ilm* has intelligence of it[3]. *Waqfah* is the spirit (*rúḥ*) of *ma'rifah*, just as *ma'rifah* is the spirit of life[4]. So again, it is the prop of *ma'rifah*, just as *ma'rifah* is the prop of *'ilm*[5]. In *waqfah*, *ma'rifah* is consumed, even as in *ma'rifah*, *'ilm* is consumed[6]. *Waqfah* is beyond farness and nearness, *ma'rifah* is in nearness, and *'ilm* is in farness: *waqfah* is God's presence, *ma'rifah* is God's speech, and *'ilm* is God's veil[7]. So we have: *waqfah* > *ma'rifah* > *'ilm*.

Waqfah is the gate of vision (*ru'yah*), and sets free from the slavery of this world and the next[8]. It is the light (*núr*) of God, with which darkness does not dwell. It is the destroying hand of God, destroying everything upon which it comes, and consuming everything that desires it[9]: it is also the wind (*ríḥ*) of God, and whoever is borne by it, reaches God[10]. Nevertheless, it does no guide to God, nor *ma'rifah* to it, nor *'ilm* to *ma'rifah*: for it is the neighbourhood of God, and God is other than the neighbourhood[11]. If anything were worthy of God, it would be *waqfah*,

1 Above, pp. 8 ff.
2 M. 8. 6.
3 M. 8. 18.
4 M. 8. 42.
5 M. 8. 59, cf. M. 8. 75.
6 M. 8. 70.
7 M. 8. 82, 92.
8 M. 8. 27, 21.
9 M. 8. 79, 55.
10 M. 8. 63.
11 M. 8. 65, 57.

secret apart from thee: if he refers to it, do thou refer to it; and if he speaks it clearly, do thou speak clearly of it[1]."

And he used to say, as though it were God Himself speaking:

"My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart, and when I depart from thy heart, that heart will worship other than Me, and will be agnostic of Me after being gnostic, and deny Me after confession. So make no mention of my name, or of what is known[2] of my name, and do not state[3] concerning him that knows my name, or of the fact that thou hast seen one that is acquainted with[4] my name: and if any relater relates to thee concerning my name, hear him, but do not thou inform him[5]."

And he used to say:

"The sign of the sin which angers God is, that it repays the sinner with a yearning after this world: and whoso yearns after it, has opened a gate to disbelief in God, because acts of disobedience are the courier[6] of disbelief; and whoso enters that gate, lays hold of disbelief in proportion as he enters it[7]."

God knows best. We have mentioned an excellent summary of his doctrine in our *Mukhtaṣar al-Mawáqif*: and God knows best.

(c) ḤÁJJÍ KHALÍFA

Kashf al-Ẓunún (ed. Flügel), VI, 235, no. 13355: The *Mawáqif* on Ṣufism, of Al-Niffarí, that is, Shaykh Muḥammad ibn 'Abdi 'l-Jabbár ibn al-Ḥasan al-Niffarí the Ṣúfí, died in the year 354; and a Commentary thereon by Al-Tilimsání ('Afíf al-Dín Sulaymán ibn 'Alí ibn 'Abdilláh al-Adíb) the Ṣúfí, died in the year 690. The commentary runs with the text, and commences with the words, "Praise belongs to God, the Lord of the Worlds," beginning with the commentary on *Mawqif al-Ghurr*[8].

(d) QÁSHÁNÍ

Laṭá'if al-A'lám fí Ishárát Ahl al-Ilhám, s.v. *mawqif*: *Mawqif* is the end of every station: it is a condition of study and instruction, as I have shown here. It is also the station of *waqfah*, which is the arrest between each pair of stations, for the purpose of consolidating in the mystic what remains in him of the amending of the station in which elevation occurred to him, and also for the purpose of instructing him as to what he needs on entering the station to which the elevation takes place. *Mawáqif* is the plural of *mawqif*, which is the place of *waqfah*, as I have shown. These *mawáqif* are comprised in the book called *Al-Mawáqif al-Niffariyya*, attributed to Shaykh Muḥammad ibn 'Abdi

[1] M. 60. 7, with minor variants.
[2] *ma'lúm* for *'ulúm*.
[3] *tuḥaddith* for *bi-ḥadíth*.
[4] *ya'rif* for *ya'lam*.
[5] M. 60. 8, 9, 10, 11 (varied).
[6] The text gives *baríd*: perhaps we should read *tuzayyid*.
[7] M. 72. 23, with many variants.
[8] A mistake for *'izz*.

whereby thou mayest meet thy practiser,' and to the good, 'Be a form, whereby thou mayest meet thy practiser[1].'"

And he used to say:

"The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their infidelity[2], and that is what God forbids[3] them to do[4]."

And he used to say, as though it were God Himself speaking:

"When the gnostic is connected with gnosis, and claims that he is connected with Me, he flees from gnosis, even as he flees from agnosia[5]."

And he used to say, as though it were God Himself speaking to the hearts of the gnostics:

"Give ear, and be silent: not that ye may know. For if ye claim union with Me, ye are in a veil through making claim: and the measure of your gnosis is proportionate to the measure of your penitence. For your eyes behold time-moments, but your hearts behold eternity. If ye cannot be beyond values, be beyond thoughts[6]."

And he used to say:

"Gather wisdom from the mouths of those that are heedless of it, even as ye gather it from the mouths of those that are intent upon it. Verily ye shall see God alone in the wisdom of the heedless, not in the wisdom of the intent[7]."

And he used to say:

"The reality of gnosis is, that thou shouldst witness the Throne and its bearers, and every possessor of gnosis that is about it, saying with the realities of his faith, *There is naught like unto Him.* And it (sc. the Throne) is in a veil before its Lord: and if its veil were raised, the knower would be utterly consumed in the twinkling of an eye, or less[8]."

And he used to say:

"Do not leave thy station, or everything will be confused with thee. Thy station is the vision of God: when thou abidest in His vision, thou seest eternity without an expression. For eternity contains no expression, for it is one of the qualities of God: but when eternity uttered praises, God created of its praising night and day[9]."

And he used to say:

"When thou choosest out a brother, be with him in what he exposes, but not in what he conceals. For this latter is truly his

[1] M. 57. 9.
[2] Sha'rání reads *kufr* for *kibr*.
[3] So Sha'rání, reading *yanhá-há 'lláh* for *anhá-há*.
[4] M. 57. 10.
[5] M. 57. 11, with considerable variation.
[6] A jumble of M. 57. 12, 13, 16, 20.
[7] M. 57. 28. The verbs are here put in the plural, and for *tará-ní waḥdí* is given *tarauna 'lláha waḥda-hu*.
[8] A very inaccurate version of M. 59. 2.
[9] M. 60. 1, 3, 4: very inaccurate.

mawáqif is puzzled by it, because the relation between what he is granted by this special *mawqif* and this *manzil* is remote from that which precedes and succeeds the *manzil*. However, he descends into it; despite his bewilderment, yet owing to the *mawqif* which occurs in this *waqfah* when the relation between *manzil* and *waqfah* is removed, he experiences the return of the relation between *waqfah* and *názil*, and learns the practices proper to this *ḥaḍrah*, in spite of the removal of the relation: and he thanks God accordingly.

The man who experiences these *mawáqif* is exhausted, but he has a great store of knowledge: whereas he who has no *mawqif* takes his rest on the way, and is not exhausted. Consequently, when two such men meet, and he who has no *mawqif* sees the condition of him who has, it frequently happens that he disapproves of the fatigue that he perceives in him, and imagines that he is above the other in rank. He reprimands him for his condition, and does not follow him in it, but says, "The Path is easier than that upon which thou art." So he plays the shaykh towards him, not knowing anything of the *mawáqif*. But as for him who experiences the *mawáqif*, he is not ignorant of the other, and does not disagree with the unpleasant treatment which he receives, but endures it in him, and does not acquaint him with his condition, nor does he show him what he is missing of the Path. For he knows that God has desired him and his like for this, and he accepts what the other says: and the utmost that he replies to him is, "O my brother, grant me my condition, as I have granted thee thine," and so he leaves him. This then on which I have enlightened thee is among the most profitable material of this Path, for it is full of bewilderment and confusion: do thou therefore understand it.

5. II, 827: In this passage Ibn al-'Arabí refers to the *Ṣáḥib al-Mawáqif* on the subject of the mystic saying, "He said to me and I said to Him," when there is no visible companion to address, but only God[1].

(*b*) SHA'RÁNÍ

Al-Ṭabaqát al-Kubrá, I, 175 (Cairo edition, 1343/1925): Muḥammad ibn 'Abdi 'l-Jabbár al-Niffarí belonged to the fourth century: nevertheless we have mentioned him here, since there is no obligation for us to mention the shaykhs in chronological order. He has discoursed nobly on the Way of the Ṣúfís, and he is the author (*ṣáḥib*) of the *Mawáqif*. Shaykh Muḥyi 'l-Dín ibn al-'Arabí and others have related concerning him. He was a champion (*imám*) excelling in all the sciences. Among his discourses in the *Mawáqif* God says:

"How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, 'Be a form,

[1] Cf. M. 67. 65, 68, 81; 76. 2, 3.

a reality: and he acknowledges God after the fashion of the orthodox.

This then is the purpose of the science of *mawáqif*: and, as we have already observed, between every *manzil* and *maqám* there is a *mawqif*. This does not, however, apply to any pair of *manzil*, *ḥaḍrah*, *maqám*, *ḥál*, or *munázalah*: there is no *mawqif* between them. The reason for this is, that these latter are a single matter: although the mystic's *ḥál* is changed in it, and he imagines that he is being transferred to another *manzil* or *ḥaḍrah*, and is bewildered at not seeing God staying him; the change occurs, but he does not know whether this particular change is symptomatic of his transference to a *manzil* or from a *manzil*. Now if at such a time he is acquainted with the matter, he recognises it: otherwise, if he has no master, his confusion continues. For it is peculiar to this matter, that God does not stay the mystic as He has in the past, or will in the future. The mystic then fears about his misbehaviour in the *ḥál* which is being changed in him, wondering whether he should treat God according to his previous practices, or whether there are other practices appropriate to him. This is the case with those mystics to whom God grants *waqfah*.

When however God does not cause him to pause in one of these *mawáqif*, and grants him no division between the condition to which he is being transferred, and that from which the transference is taking place, then the transferences occur for him in the very *manzil* in which he happens to be. There is then only one disposition (*amr*) for the man who enjoys this experience, in which his transferences may take place: this is the *ḥál* of Al-Mundhirí, the author of the *Maqámát*, and on this he based his book called the *Maqámát*. In this he joins the *ḥál* to a hundred *maqámát* in a single *maqám*, that of love. Such a man experiences neither pause nor bewilderment: and such a man incidentally misses a great deal of Divine Science, and is ignorant of the Divine Qualities proper to the condition to which he is transferred, neither does he know the relation between himself and God with reference to this stage (*manzil*). His science is summary, extending no further than the first condition of entering these spiritual realms (*ḥaḍarát*): whereas the science of the *wáqif* is discriminative. Nevertheless he is forgiven his omission in the matter of practices, when they do not proceed from him and are indeed unknown in him: this does not affect his *ḥál*, but on the contrary he continues in a perfectly normal fashion, without however being brought into the *munázalah* of the *wáqif*. He is unaware of what he has missed: he is known to the *wáqif*, but he does not know the *wáqif*[1].

Now as for this *manzil* with which we are dealing, it contains a *mawqif* which is unknown: or rather, the experiencer of the

[1] Cf. M. 8. 32, 68.

mystic pauses (*yaqif*). It is this which is referred to by the author of the *Mawáqif*, Muḥammad ibn 'Abdi 'l-Jabbár al-Niffarí, in his book called the *Mawáqif*. In this book he writes, "God (*al-Ḥaqq*)[1] stayed me in such-and-such a Staying," and here follows the name of the *manzil* or *munázalah* or *maqám* or *ḥál* to which he is being transferred: except when he says, "He stayed me in the Staying beyond the Stayings[2]," for this is the *mawqif* which is not named by that to which he is being transferred, that which comes after it not being related to that which comes first. This occurs, when God wishes to transfer him from *ḥál* to *maqám*, or from *maqám* to *manzil*, or from *manzil* to *munázalah*, or from *munázalah* to *maqám*.

The purpose served by these *mawáqif* is, that when God desires to transfer the mystic from one thing to another, He stays him between the two, and provides him with certain practices (*ádáb*) proper to the state to which he is being transferred, teaching him how to conduct himself as befits what is about to befall him. For God has practices proper to every *manzil*, *maqám*, *ḥál*, and *munázalah*: the mystic must at such times observe the divine practices, or be expelled. In these practices he continues according to the manifestation which God desires, through His revelation in the matter, or through Presence, making agnostic or gnostic as the case may be: and so he deals with God according to the practices appropriate to Him. In this way sound instruction has come down through God's revelation in times of confusion, revelation contrary to the forms of dogmatic beliefs, though preserving the dogmatic beliefs themselves. At the present day, however, nobody ever thinks of accepting or welcoming such revelation: but all declare, when the "I am your Lord" comes to them, "We take refuge from thee in God."

In this station, then, the gnostic has gnosis of God, and is moreover aware—as he has been instructed—that God wills not that He should be known at such a moment by any whose gnosis is limited to a special form of service. Indeed it is a common practice with the gnostic, that he should agree with the others in denying (the Divine Presence): but he does not utter, as do the others, "We take refuge," for he has gnosis of God. These others, when God says to them at this moment, in such a condition of regard "Was there a sign between you and Him, by which ye knew Him?" at once assent: and God then changes Himself for them into that sign, in spite of the contrariety of the different signs. When therefore they see Him in the form in which they worship Him, they confess Him. Now the gnostic agrees with them in confessing God, not only as a divine practice, but also as

[1] This expression is not, of course, used by Niffarí, but is here inserted by Ibn al-'Arabí to explain what is the subject of the verb.
[2] M. 36.

the majority of our authorities, and entitle the work *Kitáb al-Mawáqif*.

B. TESTIMONIES

(a) IBN AL-'ARABÍ

Niffarí is mentioned or referred to five times in the *Futúḥát al-Makkiyya*, viz.[1]:

1. I, 505: The explanation of the term *án* as dividing between two *waqts* is, that it is the meaning which distinguishes between the condition of any two names whose association is incomprehensible, the condition of each appearing without association in its proper place. This, I think, is the limit of the *wáqif*: for as the mystic in his journey is transferred from one station in which he has experienced confirmation and presence, to another station for the same purpose, he pauses (*yaqif*) between the two stations, and during this pause (*waqfah*) emerges from the condition of the two stations, learning in this pause the practices (*ádáb*) proper to the station to which he is being transferred. When this has been duly made clear to him, he enters into the condition of the station to which he has been transferred. Al-Niffarí (Muḥammad ibn 'Abdi 'l-Jabbár) has explained this in his book entitled *Al-Mawáqif wa 'l-Qawl*, which is a noble work comprising the sciences of the stations. He mentions in the foreword of the *mawqif* the name of the *mawqif* to which he is being transferred, and says, for example, of his transference to the station of knowledge—which is one of the *mawáqif*—"*Mawqif* of Knowledge": then he continues, "He stayed me in the Staying (*mawqif*) of Knowledge, and said to me, O my servant, do not obey knowledge, for I have not created thee to indicate other than Me[2]," and so on, until he concludes all that he has learned in this *mawqif*. When he has finished, he is transferred to knowledge, having already learned how to behave before God in the station of knowledge. This then is the meaning of the *án* between the two prayers.

2. I, 771: As for those that interpret the term *marḍ* as meaning *mayl*, this is an absolute use of the term *marḍ*: and this is the view of Muḥammad ibn 'Abdi 'l-Jabbár al-Niffarí, the author of the *Mawáqif*, a man of God[3].

3. II, 187: The *wáqifiyya* are the people of the *mawáqif*, such as Muḥammad ibn 'Abdi 'l-Jabbár al-Niffarí, and Abú Yazíd al-Bisṭámí: these held that it (sc. repentance) is an affair concealed inwardly, whose effects are sensible outwardly[4].

4. II, 805: Know then, that between every *manzil*, *munázalah*, *maqám*, and *ḥál*, there is a buffer state (*barzakh*) in which the

[1] The references here given are to the Cairo edition of 1293 A.H.
[2] Apparently a misquotation of M. 35. 1.
[3] Cf. A. 52. 1.
[4] Cf. M. 68. 5, 9.

without further evidence: but it is important always to remember that Niffarí himself did not trouble to make a collection of his own writings[1].

In addition to the *Mawáqif*, we possess other writings ascribed to Niffarí. Of these, the largest and most important part are the *Mukháṭabát*, which occur in three MSS. only, G Q M. These consist of a series of revelations very similar in substance to the *Mawáqif*, but introduced by the phrase "O my servant," instead of the phrase "And He said to me." Of their genuineness little doubt can be entertained: for Niffarí himself appears to refer to them at *Mawqif* 63. 11 and *Mawqif* 66. 1. The importance of this additional material cannot be overrated. If the *Mawáqif* bear clear traces of literary workmanship and redaction, the *Mukháṭabát* have the unmistakable appearance of authority and primitiveness. No attempt has been made to put them in order: although in M titles have been given, e.g. *Mukháṭabat al-Awliyá*, which are reminiscent of the *Mawáqif*.

G Q M also contain an interpolation in the text of the *Mawáqif* immediately after *Mawqif* 36, entitled *Mukháṭabah wa-Bishárah wa-Ídhán al-Waqt*[2]. That this is genuine seems on the face of things improbable: it is of Mahdí significance, and although harmonising in content and style with two other passages in the text of the *Mawáqif*[3], it is easier to suppose that all three are additions by another hand, rather than the authentic composition of Niffarí. This supposition is strengthened by the fact that the two passages in the *Mawáqif*, where they occur, disturb the literary arrangement in an unwarrantable manner. Niffarí was not interested in Mahdí pretensions: his kingdom was of the next world, not of this[4].

G M further introduce, after *Mawqif* 75, an additional *Mawqif* not found in the other MSS., the *Mawqif al-Idrák*. There seems no reason to doubt its authenticity, for it contains nothing that is foreign to Niffarí. This has been printed, together with the interpolation mentioned in the last paragraph, at the end of the Arabic text.

There remains to be discussed the title of the book. The meaning of the term *mawqif* is discussed later: but it is interesting to note some unimportant variations in the name of the treatise. The MSS. call it simply *Kitáb al-Mawáqif*, with the exception of M, which has the title *Kitáb al-Mawáqif ma'a 'l-Ḥaqq 'alá 'l-Taṣawwuf*. Arabic authorities generally use the short title, except that Ibn al-'Arabí in one place calls the work *Kitáb al-Mawáqif wa 'l-Qawl*. It is better to follow the example set by

[1] The attention of the reader is called to the numerous places in the Commentary where passages out of context are noted.

[2] In Q, *Mawqif al-Bishárah*, thus making the passage an integral part of the *Mawáqif*.

[3] 5. 8; 23. 7.

[4] The commentary of M has an ingenious esoteric interpretation of these passages: but can we accept it?

It remains then to conclude that Niffar is the same as the important Babylonian city Nippur[1] which, fallen upon evil times, and ruled by successive masters, gradually degenerated until, whether from simple sterility, or as a result of natural catastrophe, it disappeared entirely from the knowledge of men, to be restored after many centuries by adventurers from the far side of the Atlantic Ocean. So intimately connected, and yet infinitely scattered, are the destinies of men and empires.

This then is Niffar: and our author—if it may now be conceded that he was a native of the place, or in some way connected with it—must have been assisted, perhaps even stimulated, in his godward meditations, by a consideration of the strange history of the place, its former glory and present desolation; the plains of it filled with the noiseless tramp of ghostly armies, its ruined temples the stage of unremembered dances and unavailing sacrifices, its silent streets no longer troubled by the shouts of marketeers and the bustle of busy citizens. And at night, in the desert, when the stars hung low, and the bright belt of Orion recalled legends of that giant who overreached ambition, this lonely wanderer, whose writings like his ashes have fallen upon unfrequented ways, found strength and consolation in the vision of the one true God Whose love and service atone for every lovely perishable thing that this uncertain world possesses. To the memory of his piety and his sincerity we, who live when he has a thousand years been dead, after searching in the libraries of Europe and Africa, now dedicate this edition and tentative translation of his writings.

(c) WRITINGS

According to the commentator Tilimsání, whose statements on this point have already been given in full, Niffarí was not himself responsible for the setting in order of the *Mawáqif*. This assertion is repeated three times in the course of the commentary: and although on each occasion it is made to explain the view of the commentator, that passages there occurring are out of their proper context, its repetition is surely some evidence of the genuineness of the statement. Indeed, even if no such statement had occurred, we should still have been driven to the conclusion that the work as we have it is not entirely Niffarí's, but that its literary form at any rate points to the influence of a later hand[2]. It was not infrequently the practice for followers of noted Shaykhs to edit their masters' writings after their death. Whether it was the son or the grandson of Niffarí who was responsible in the present instance, it is impossible to determine

[1] Cf. also A. H. Sayce, *Babylonians and Assyrians*, 3, 4, 236; G. le Strange, *Lands of the Eastern Caliphate*, 72, 73, 80 (for Nil); *Cambridge Ancient History*, I, xii, with bibliography.

[2] Prof. Massignon pointed out to me that the idea of seventy-seven stations was unknown in the fourth century.

written there. This is confirmatory evidence of a very high order[1].

In modern times Niffar has been rediscovered. An expedition sent out by the University of Pennsylvania succeeded in making important excavations on the site traditionally assigned to the place, and a report of the work was published in 1897 by J. P. Peters[2]. An excellent description of the present state of Niffar is given[3], and the following passage[4] is important as bearing on the subject under discussion:

"The abundant Jewish remains from Nippur during the Parthian, Sassanian and early Arabic period show what a rôle they played at that place. Of the Christians we found no certain traces, but Arabic historians, quoted by Rawlinson, declare that Nippur was a Christian Bishopric as late as the twelfth century A.D.[5]"

The important identification Niffer-Nippur was made long ago by G. Rawlinson, who writes thus[6]:

"In the modern Niffer we may recognise the Talmudical Nopher, and the Assyrian Nipur, which is Nifru (=Nimrod) with a mere metathesis of the two final letters. The fame of Nimrod has always been rife in the country of his domination. Arab writers record a number of remarkable traditions, in which he plays a conspicuous part: and there is little doubt but that it is in honour of his apotheosis that the constellation of Orion bears in Arabian astronomy the title of El Jabbar[7], or 'the giant.'"

Attempts at further identification have not been so happy. G. Rawlinson[8] wished to find in Niffar the Greek city of Biblē mentioned by Ptolemy[9]: but this is a hazardous conjecture. He also identified it with the Calneh[10] of Genesis x. 10: this conclusion is now universally discredited[11]. H. Rawlinson[12] says that Niffar is the same as Afar or Avar of the Babylonians.

[1] Interesting photographs of the modern Nīl—or rather the ruins now extant there—are printed in Massignon's *Mission en Mésopotamie*.

[2] J. P. Peters, *Nippur* (publ. New York, 2 vols.).

[3] Esp. ii, 245–65.

[4] ii, 263–4.

[5] A further description of modern Niffar will be found in A. H. Layard's *Discoveries in the ruins of Nineveh and Babylon*, 250–6.

[6] *Five Great Monarchies*, 154.

[7] It is a coincidence that Niffarī's father should have borne the name 'Abdu 'l-Jabbár. Vid. H. Rawlinson, *Early History of Babylonia*, 15.

[8] His edition of Herodotus, i, 356.

[9] v, 19 = Müller's edition, I, ii, 1020. The MS. has Βιλβη, which Müller emends to Βιβλη: the town is mentioned in a list of places in Babylonia, and its position given as 79° 45′ by 34°. No further references to such a place have been discovered in writers of antiquity or the Middle Ages, and Müller concludes that its identity is a complete enigma. Fraenkel (in Pauly-Wissowa *Real-Encyclopädie*, s.v. Bible) describes the town as "Ort in Babylonie," referring to the passage in Ptolemy quoted above. That seems as far as it is possible to go.

[10] *Bampton Lectures* for 1859, 371.

[11] Cf. T. G. Pinches' article in Hastings' *Dictionary of the Bible*, and T. K. C. in Cheyne and Black's *Encyclopaedia Biblica*.

[12] *Op. cit.* 25, n. 1.

the 'Iráqí dialect[1], however divinely inspired his writings may have been.

Finally, there is the evidence of *Oriens Christianus*, which gives the following information concerning Naphar (i.e: Niffar) at II, 1177–8:

ECCLESIA NAPHARAE

Naphara vel Naphar, Nafar aut Niphar, et Niphar, urbs episcopalis est provinciae Catholici, sed ubinam sita fuerit assequi facile non est. Napharae et Nili episcopum eundem aliquando fuisse reperio, Nili item et Naamaniae et Badraiae. Atqui Badraia, quae Syriace Dair-Cuni, Arabice Dor-Kena dicitur, oppidum fuit Seleuciae proximum, ubi Catholici olim sepeliebantur, ut fert Assemanus, to. 2, p. 394. Naamania quoque urbecula est inter Bagdadum et Vaseth: ex quo manifestum fit Napharum et Nilum in eadem regione extitisse.

EPISCOPI NAPHARAE

I

Maraname

A Mario II Catholico sexagesimo Maraname episcopus Naphar et Nil ordinatus est anno 990. to. 2, Bibl. Or. p. 443. Annis 1067 et 1075 quibus Sebarjesus Zanbur et Ebedjesus Aredi filius Catholici designati sunt; eorum ordinationibus aderat Maraname episcopus Naphar. Vix credidero illum eundem esse qui a Mari II ordinatus dicitur.

II

Marius

III

Sergius

Ordinatione Ebedjesu III Catholici sexagesimo septimi aderat Marius episcopus Napharae et Nil. Quo defuncto idem Catholicus Ebedjesus Sergium episcopum Nili et Naamaniae creavit.

Concerning Níl, Yáqút writes thus: "Níl is the name of a number of places, among them a district in the province of Al-Kúfah, near the quarter of the Banú Mazyad. It is pierced by a large canal flowing from the Euphrates, which was dug by Al-Ḥajjáj ibn Yúsuf, who called it *Níl Miṣr*."

Now the name Níl is mentioned twice in G[2]: in each place it is to state that a certain portion of the author's compositions was

[1] I do not know how true this statement may be. The late Prof. A. A. Bevan informed me that he did not remember seeing it stated by any grammarian that *huwa dhá* was peculiar to 'Iráq. But in any case, Tilimsání's statement points a finger towards Niffar.

[2] A. 23 fin., A. 29 fin. Vid. pp. 249, 250.

"Niffar is a district or village on the river Nars[1] in the province of Fárs. So says Al-Khatíb[2]: and if he means that it belonged anciently to the land of Fárs, that is possible: but as for the present day, it is in the neighbourhood of Bábil in the land of Al-Kúfah. Abú Mundhir says: It is called Niffar, because Nimrod the son of Kan'án, Lord of the Eagles, desiring to mount up to heaven, and not being able to do so, his eagles fell with him upon Niffar, and the mountains started (*nafarat*) before him that were in that place. And certain of them fell into Fárs, fearing God: for they supposed them to be something that had fallen there from heaven. Hence the words of Almighty God, '*Though your craft was that the mountains should pass away before him*[3].' Abú 'l-Sa'd al-Sam'ání[4] says: Niffar is one of the provinces of Al-Baṣrah. The statement of Walíd ibn Hishám al-Fakhadhmí al-A'jamí is not true, for he says: My father informed me, on the authority of my grandfather, that Niffar is the city of Bábil, and Ṭaysifún is the old city of Al-Madá'in, and Al-Ubullah is one of the provinces of Al-Hind. Aḥmad ibn Muḥammad al-Hamadhání relates that Niffar was one of the provinces of Kaskar, and then became included in the provinces of Al-Baṣrah. The truth is, that it is one of the provinces of Al-Kúfah: and to it are referred the genealogies of a number of distinguished secretaries and other persons. 'Ubaydulláh ibn al-Ḥurr says:

The men of Tamím did meet our cavalry, and they exchanged hearty thrusts at Niffar,
And blows that shook the head from its foundations; then thou mightest see none save either fallen or in flight."

Other important Arabic authorities mention Niffar in the following places:

Ṭabarí, *Annals*, I, 747–9, 3423–4; II, 929.
Ibn al-Athír, *Kámil*, ed. Tornberg, I, 244; III, 307; IV, 332.
Bakrí, *Lexicon Geogr.* ed. Wustenfeld, 597.

Besides this evidence, we may now add the testimony of G's colophon, which gratuitously assigns the additional *nisbah* Al-'Iráqí to our author. As if this were not sufficient, we read the following interesting statement in Tilimsání's Commentary on *Mawqif* 40 (India Office MS. f. 97b): "Then He informs him that now he is departing from His presence—*huwa dhá tanṣarif*—and the expression *huwa dhá* is characteristic of 'Iráq." Indeed, it is small wonder that a native of 'Iráq should write in

[1] Cf. Abú 'l-Fidá, *Geogr.* ed. Schier, 164.
[2] Presumably Khatíb of Baghdád (d. 1071 A.D.): vid. Nicholson, *L.H.* 355.
[3] Qur. 14. 47.
[4] D. 562, author of the *Kitáb al-Ansáb*, publ. in the Gibb Memorial Series.

bility that Niffarí was a mystic of a fairly common type—careless on his own account, careless even of the future destiny of his divine revelations, a wanderer and a free-lance, "*nullius addictus jurare in verba magistri*," but, above all, a sincere, strenuous thinker with a clear conviction of the genuineness of his own experience.

(*b*) NAME

Muḥammad ibn 'Abdi 'l-Jabbár ibn al-Ḥasan: so far all the authorities agree. It is concerning the *nisbah* that disagreement has arisen: and that due, as seems most probable, to a copyist's error copied and recopied, and finally believed.

These then are the variations of the form of the author's *nisbah*: Niffarí, Nuffazí, Nafzí. An examination of the title-page of the Gotha MS. discloses the probability that the diacritical point there occurring on the final letter of the *nisbah*-stem was originally intended for nothing more than decoration: it is considerably smaller and fainter than, for example, the diacritical point on the preceding letter. It is possible to regard this title-page as the parent of later blunders. The copyist of B fell a victim in inscribing his title: he and T's scribe even continued the error in the text, but only on one occasion. I Q also read Nafzí: the remaining MSS., L M, have no title-page, and uniformly write Niffarí in the text.

Muḥyí 'l-Dín ibn al-'Arabí mentions the author's name four times in his *Futúḥát al-Makkiyya*, and always in the form Niffarí. His lead is followed among Arabic authors by Sha'rání, Ḥájjí Khalífa, Qáshání, Dhahabí, and Zabídí: alone, so far as I am aware, the author of the Berlin MS. 3218 speaks of Nafzí[1], and he no doubt for the same reason as the copyists of B I Q T.

Among Western scholars, Brockelmann[2] set the lead by deciding in favour of the form Niffarí: although he mentions the form Nafzí as a possible alternative. Margoliouth[3], who consulted the Oxford MSS., followed his example: and Nicholson[4] raised no objection. Massignon[5], however, revived the form Nafzí: this ancient controversy must therefore be settled once and for all.

The *nisbah* Niffarí undoubtedly refers to the village of Niffar in 'Iráq: this is the plain statement of the geographer Yáqút[6] and the lexicographer Zabídí[7], the latter on this point drawing on his source Ibn Ya'qúb. Of this village Yáqút writes as follows:

[1] Vid. W. Ahlwardt, *Verz. der arab. Handschr.* III, 166.
[2] *Gesch. der arab. Literatur*, I, 200.
[3] *Early Development of Mohammedanism*, 186–98.
[4] *Mystics of Islam*, passim.
[5] *Essai*, 298.
[6] *Mu'jam al-Buldán*, ed. Wustenfeld, III, 798.
[7] *Táj al-'Arús*, s.v. *nfr*: cf. Suyúṭí, *Lubb al-Lubáb*, ed. Veth, 264.

INTRODUCTION

A. THE AUTHOR OF THE MAWÁQIF AND MUKHÁṬABÁT

(a) LIFE

MUḤAMMAD ibn 'Abdi 'l-Jabbár ibn al-Ḥasan al-Niffarí[1] is a sufficiently obscure figure in the history of Islamic Mysticism. He appears to have flourished in the first half of the fourth century of the Hijra[2], and according to Ḥájjí Khalífa died in the year 354[3]. This date for his *obiit* receives some confirmation from statements occurring in the Gotha and Cairo MSS. of his literary remains, assigning various portions of the writings to the years 352 and 353: but it is equally invalidated by the mention of the years 359, 360, and 361, in connection with other parts[4]. Until further evidence is forthcoming, it is impossible to pass any final judgement on Ḥájjí Khalífa's statement.

Of Niffarí's life little is known, and that little is derived entirely from statements made by his commentator 'Afíf al-Dín al-Tilimsání (d. 690). These statements are here quoted in full: the foliation is that of the India Office MS.

(1) f. 72b. "And this is one of the indications in favour of the assertion, that the man who composed the *Mawáqif* was the son of Shaykh Al-Niffarí, and not the Shaykh himself. Indeed, the Shaykh never composed any book; but he used to write down these revelations on scraps of paper, which were handed down after him. He was a wanderer in deserts, and dwelt in no land, neither made himself known to any man. It is mentioned that he died in one of the villages of Egypt: but God knows best the truth of his case."

(2) f. 111b. "Moreover, this is consequent upon the tradition, that the person who set in order these *Mawáqif* and published their arrangement was the son of the Shaykh's daughter, and that it was not the Shaykh himself who set them in order. If the Shaykh had set them in order, they would have been better arranged than this."

(3) f. 149b. "And this points to the fact, that the composer of these *Mawáqif* was not this Al-Niffarí, but one of his companions, or, according to another account, the son of his daughter."

The question of the redaction of the *Mawáqif* will be dealt with later: here it is sufficient to draw attention to the probability

[1] The Gotha MS. gives him the additional *nisbah* al-'Iráqí; the Cairo MS. calls him al-Baṣrí, but this is probably a mistake for al-Niffarí.
[2] Sha'rání *Tab. Kub.* I, 270.
[3] *Kashf al-Ẓunún*, ed. Flügel, VI, 235, no. 13355.
[4] Vid. p. 25.

THE BOOK OF SPIRITUAL ADDRESSES (*cont.*)

THE BOOK OF SPIRITUAL STAYINGS (*cont.*)

THE BOOK OF SPIRITUAL ADDRESSES
(*KITĀB AL-MUKHĀṬABĀT*)

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PREFACE

MY THANKS are first due to my teacher and friend, Professor Nicholson: not only did he most generously invite me to undertake this work, which he had once hoped to complete himself, but he also put at my disposal his copy of the India Office MS., and read through the whole book with me, making very many most valuable suggestions. Any merits which the work may possess are to be credited to him: for its imperfections he is in no way responsible.

My debts to other scholars are acknowledged in the text of the book. Here I would specially acknowledge the careful and beautiful printing, and offer my thanks to the two presses responsible. The work of the Cambridge University Press is well known, and many authors in Europe have had reason to be grateful to its printers and proof-readers. The Egyptian Library Press is the most famous and progressive native Arabic press in the world: it sets a high standard of accuracy in a field where inaccuracy is unfortunately only too common, and this has been achieved by the loyal cooperation of its employees, among whom I would particularly mention Muhammad Effendi Nadim, whose services I gratefully acknowledge. It has most happily fallen to my lot to produce a book by the united labours of these two presses—surely some small token of the friendship and sympathy which bind together England and Egypt, and a hopeful presage of future nearer contact.

Finally, I would thank those who have secured for me material comfort: my College, which elected me to a Research Fellowship, and sent me to Egypt, with most happy consequences; the electors to the Wright Studentship; the Worshipful Company of Goldsmiths; and the Trustees of the "E. J. W. Gibb Memorial."

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Behold our works when we have passed away."

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THE MAWÁQIF AND MUKHÁṬABÁT
OF
MUḤAMMAD IBN 'ABDI 'L-JABBÁR AL-NIFFARÍ

with other fragments

EDITED
FOR THE FIRST TIME, WITH TRANSLATION,
COMMENTARY, AND INDICES, BY

ARTHUR JOHN ARBERRY, M.A.,
Assistant Keeper of Oriental Books and Manuscripts in the India Office
Formerly Fellow of Pembroke College, Cambridge

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